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LETTERS

Everyone Out of Step?

SEEMS like every one is out of step except the Rev. Mr. Throop [L. C., March 30th].

The initial press run of the National Guild of Churchmen tract *Worship in the Prayer Book* was 20,000 copies. Within a few weeks the supply was exhausted. Hundreds of priests of the Church ordered quantities for distribution to their parishioners and for their tract tables.

A second press run of 20,000 copies is enjoying even a greater demand. *Worship in the Prayer Book* is the 12th in a series of teaching tracts published by the Guild and we anticipate it will run to 100,000 copies.

A free copy will be mailed to anyone upon request, including Doubting Thomas'.

JOHN WHITLEY,
Executive Chairman,
National Guild of Churchmen,
New York City

Reapportionment

MANY of the proposals of the "Joint Commission to Study the Structure and Organization of General Convention" recently submitted to the Church are wholly admirable. The report, however, side-steps a basic problem in the House of Deputies by assuming that the major issue here is simply one of unwieldy size. This the Joint Commission would cure by limiting representation of the dioceses to three deputies in each order.

This merely perpetuates the unrepresentative nature of the present House. Today one deputy may represent as few as 800 communicants, or no more than a fair sized parish. Another deputy will represent 25,000 communicants. In other words, some dioceses have nearly 30 times the representation of other dioceses. One can list a group of dioceses which would be a voting majority in the House and yet represent only 20% of the communicants of the Church. It is inconceivable that this would happen, but it indicates an unhealthy condition.

The answer is to apportion representation on the basis of communicant strength of the dioceses. This need not mean enlargement of the House, but reapportionment of the present number of seats.

This is not as radical a measure as it may seem. In 1785 when the constitution of the Church was being considered, it was only possible to gain the assent of the existent dioceses on the basis of equal representation regardless of size. Bishop White wrote that "on no other grounds would the dioceses ever have consented to unite in a national Church." But there is a hint that this was not regarded as the best ultimate solution. Article one of the constitution states that each diocese shall have "not more than four presbyters . . . and not more than four laymen" as representatives. The implication is that the number may be adjusted within this limit. General Convention indeed in 1901 added the phrase, "But the General Convention by canon may reduce the representation to

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LETTERS

not fewer than two deputies in each order."

As early as 1832 amendment was offered providing for proportional representation. The latest such amendment was offered in 1916 when a committee appointed in 1913 reported "Each diocese . . . shall be entitled to representation by three presbyters and three laymen, and in addition thereto, by one deputy in each order for each 100 clergymen or major fraction thereof entitled to seat and vote in the diocesan convention at the time of election of such deputies; provided that no diocese shall be entitled to representation by more than six presbyters and six laymen." This proposal was overwhelmingly defeated.

But the principle of proportionate representation contains solid merit. Surely the Church will not consider it in terms of small dioceses versus large ones. There is leadership, both clerical and lay, which is now not available to the general Church because of the limited representation of the larger dioceses. In these times, the Church needs the best possible leadership, and all of it that is available. Let us hope General Convention will explore all the possibilities in this matter.

(Very Rev.) **FREDERICK J. WARNECKE,**
Dean, Trinity Cathedral.

Newark, N. J.

A Class By Itself

THE article by Dr. Doubleday [L. C., February 3d] setting up the public schools and the Church schools as rival moralities, is, though ably written and pointing out a number of truths which need emphasis, most unfortunate. It makes an issue where no issue should be made; and where none exists unless we manufacture it.

For one thing, there is no possible prospect that the resources of our little communion will be able to set up—like our powerful Roman contemporaries—a series of schools which will teach all subjects from our special viewpoint. Our children will have to continue being taught by schools supported by, of, and for all the people. As such, they will have to be staffed and peopled by those of all colorings of religious faith or lack of it. In those circumstances, it is certainly better for them to keep off strictly religious subjects altogether; and leave specific instruction of that sort to the religious institutions with which the various children are affiliated. There is no other *modus operandi* which would not be unjust or offensive to some group, having equal claim to consideration.

But that is a long way from saying that what is taught is opposed to any sincere faith or even to its morality and ethics. If that were true, we certainly could not be happy about the fact that our children spend there roughly 25 times as much of their lives as in Church school; and if we insist on making an issue of it, we are likely to lose. For the inference is all too patent that what takes 25 times as much time is 25 times as important. This feeling is intensified if, in addition, the Church school compares ill with the other in obvious externals, especially in ignorant (even of what they presumably teach) and ineffective personnel.

The Church can set itself apart as being able to teach that one aspect of truth which

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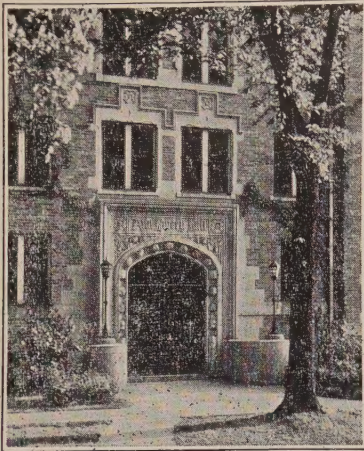
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LETTERS

the schools are not qualified to teach; and can dramatize its function as supreme and worthy of a unique setting and presentation, not just one more branch of learning. It can be in a class by itself. But this is not to be accomplished by setting up a contest and a rivalry; and thus inviting invidious comparisons of institutions which fulfill different functions and thus are not comparable. The Church is sure to lose dignity by entering the lists in any such unequal contest; if it maintains that there is a contest.

(Mrs.) ALICE S. WOODHULL,
Department of German,
University of Buffalo.

Kenmore, N. Y.

Released Time in Egypt

IN connection with the controversy which has been raised in various sections of the country regarding the released time program for the purpose of religious education, the news item [L. C., January 6th] reporting that "From now on Christian students in Egypt's government schools will be assured of special religious instructions during the time their Moslem school-mates receive their instruction" is of interest. This is especially so, because of the peculiar reversal of emphasis.

(Rev.) GERALD V. BARRY,
Rector, Christ Church.

Riverdale-on-Hudson, N. Y.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The "Index of Forbidden Books"

INDEX *Librorum Prohibitorum* is a formidable title—almost like a roll of thunder—that conjures up in the mind of the general reader an equally formidable and ever-expanding catalogue of all the literary works that Catholics of the Roman obedience, on pain of mortal sin, are forbidden to read.

Like many a popular notion, this is a gross exaggeration, as is shown by Fr. Redmond A. Burke, CSV, Ph.D., in *What is the Index*, which carries the subtitle, "A Clear and Complete Explanation of the Catholic Church's Position on Reading" (Bruce Publishing Co. Pp. x, 129. \$2.75).

Fr. Burke, who is director of Libraries at De Paul University, Chicago, chose the theme of his book for his doctoral dissertation as a student in the Graduate Library School of the University of Chicago, because, "as a lay student in the University of Illinois . . . the author had searched in vain for concise, reliable guidance in applying the principles of the Church to his own study." The rewriting of the thesis for publication provides the first adequate treatment of the subject in English.

Fr. Burke's nine chapters cover such topics as the historical background (from Acts 19:19 to the present Roman *Code of Canon Law*), the censorship of books in advance of publication, the condemnation of published books, penalties for violations of book regulations, and permission to read forbidden books. An appendix gives listings from the *Index* itself, including forbidden titles in English language.

A work of this sort can hardly be of more than academic interest to Anglicans, to most of whom the whole idea of canonical legislation on reading matter

is repugnant (this editor read it because he thought that, as a reviewer of religious books, he ought to know more of how the Roman system works).

However, Fr. Burke (who presumably knows whereof he speaks) will be followed as a useful and convenient guide by conscientious members of his own Communion. For the general reader the book will correct popular misconceptions—as for example that the *Index* is a complete listing of all forbidden titles. This, Fr. Burke points out, would be a virtual impossibility, in view of the enormous volume of printed material circulated today.

Far more important, in Fr. Burke's eyes, are the 12 general classes of literature condemned by Roman Canon Law. On these he comments at some length, pointing out that the *Index* is something like decisions of the U. S. Supreme Court: it consists only of those titles—a mere 4126* condemned since 1600—on which the Holy See has passed adverse judgment in response to requests.

(P.S.—Fr. Burke's own work is properly authenticated: *Nihil obstat*: JOHN P. LYNCH, CSV. *Imprimi potest*: JOHN F. BROWN, CSV, Provincial. *Nihil obstat*: PATRICK M. J. CLANCY, O.P., JCD, Censor deputatus. *Imprimatur*: SAMUEL CARDINAL STRITCH, Archiepiscopus Chicagensis, March 17, 1952. See chapter 2 for technical meaning of these terms).

*With an apparent tendency to decrease. Thus most prolific half-century was 1650-99 (862 titles), most meager, 1900-49 (only 255 books).

Absent from the *Index*: Charles Darwin (contrary to popular belief). Present: the Roman Catholic Msgr. Louis Duchesne (*Early History of the Christian Church*)—despite the fact that this contained the *Nihil obstat* and *imprimatur* of his diocesan censor and bishop, respectively; also Msgr. Pierre Battifol's *The Eucharist* in 1907 edition, though revised edition of 1913 was favorably received.

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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April

- 1st Sunday after Easter.
Kansas convention, to 21st.
- General Cabinet, NCC, New York City.
Television workshop, NCC, Ames, Iowa to 25th).
- Oregon convention
National Council, Seabury House.
Upper South Carolina convention.
Sacramento convention, to 24th.
South Dakota convocation, to 24th.
- Liberia convocation.
- St. Mark.
- Erie election of bishop.
Spokane convocation, to 27th.
- 2d Sunday after Easter.
Salina convention, to 28th.
- South Carolina convention, to 30th.
South Florida convention.

May

- St. Philip and St. James.
- Washington, D. C., Pilgrimage for American Church Men (to 4th).
- 3d Sunday after Easter.
- Albany convention, to 7th.
Pennsylvania convention.
United Movement of Church's Youth, Corporate Communion.
Church Periodical Club Sunday.
Atlanta convention, to 7th.
- Central New York convention, to 7th.
Chicago convention.
Easton convention.
Harrisburg convention, to 7th.
Missouri convention.
New Jersey convention, to 7th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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So Alone, So Helpless

THE hostilities in Europe are over but the war for survival still goes on for countless thousands of children caught in war's aftermath. Some have no shelter at all, many have very little clothing and even lack the necessities of life. One writer says, "It would make your heart bleed to hear these little ones plead for a warm sweater, a pair of shoes or a rag doll."



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At this Easter season when we are celebrating the joy of the resurrection, won't you help these little ones who are so helpless? A contribution in any amount will help. Please send your contribution now.

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THERE ARE nearly 200 educational institutions connected with the Episcopal Church—perhaps more, if a complete list of parochial schools could be made. Twice a year we devote special numbers to these institutions, with special emphasis on the noteworthy group of secondary schools, for the guidance of parents, clergy, and other interested readers. In the spring issue we also publish the prize-winning essays in our annual contest. All this vital information overflows our normal size limits. The issue may look as if it is full of advertisements, but actually there are 25 pages of editorial material in it—and anyhow, our advertising policy is designed to bring the readers information which is of interest to them!

CONNECTICUT'S million-dollar Episcopal Development Program received a substantial boost on Easter Day with the gift of a property valued at more than \$100,000. It will be used as the future diocesan headquarters. Other advance gifts announced by Bishop Gray bring the total on hand before the official opening date of April 27th to a quarter of the goal. The new headquarters, a large residence in greater Hartford, will have ample space for offices, meeting rooms, and a small chapel.

OTHER OBJECTIVES of the campaign are \$435,000 for new churches, \$425,000 for expanded youth work, and \$50,000 for ministrations in hospitals, jails, and mental institutions.

ONE WAY to get faculty members for a theological seminary is to bring them in from other Churches. Dr. Das Kelley Barnett, a teacher at Mercer College, Macon, Ga., and his wife were confirmed in the Episcopal Church two weeks ago, and in August they and their three children will move to Austin, Tex., where Dr. Barnett will teach Christian ethics and New Testament Greek in the new Episcopal Theological Seminary of the Southwest. Dr. Barnett, whose first name is really Das, holds the Th.D. degree from Louisville Southern Baptist Seminary and has done graduate work at Yale Divinity School.

THE NEW SEMINARY expects to announce appointment of a professor of theology soon, bringing up the number of the full-time teaching staff to five. The operating budget of \$60,000 for the next school year includes salaries, operating expenses, and purchases for a theological library, but nothing for buildings or endowment. The school expects to outgrow its present facilities within a year.

NEW CHIEF OF CHAPLAINS of the U.S. Army is Chaplain Ivan L. Bennett, a Southern Baptist, who will succeed Chaplain Roy H. Parker. Chaplain Bennett, as chief chaplain of the Far East Command and of the UN Army in Korea, directed the establishment of chaplaincy services in the South Korean Army and among Communist prisoners of war. So successful was this latter program that it resulted in one of the most controversial problems of the Korean truce

negotiations—what to do about prisoners of war who don't want to be repatriated. RNS reports that Chaplain Bennett was responsible for pioneer work which erased the Color line in the chaplaincy.

WHAT IS the Lost Sacrament? Try this one on your rector. One Christian act which Christ instituted in a solemn manner and told his disciples to do after his example, and to which He attached a specific spiritual benefit, has almost completely disappeared from the life of the Church. The answer is—foot-washing, as described in St. John 13: 3-17. During the middle ages, royalty carried out the precept by washing the feet of the poor on Maundy Thursday, but the last Queen of England to do it was Elizabeth I. Nowadays the British monarch distributes Maundy money, but does not wash any feet. UP says that on Maundy Thursday Queen Elizabeth II, who will be 26 on April 21st, gave 26 pence each to 26 needy men and 26 needy women, together with additional money in lieu of the ancient gifts of food and clothing.

THE LIVING CHURCH reports all the news of the Episcopal Church that's fit to print, whether we like it or not. Under the heading of news we don't like comes a story from Long Island to the effect that a letter signed by 246 people was sent to Bishop DeWolfe by John R. Hammet of Garden City objecting to "changes" in the services at the Cathedral of the Incarnation.

THE CATHEDRAL is listed by *The Living Church Annual* as having 1,688 communicants. Bishop DeWolfe, in replying to Mr. Hammet, pointed out that complaints about services should be sent to the Dean. Main point of difficulty indicated by Mr. Hammet in his letter was that the late service on the second, third, and fourth Sundays of the month had been changed from Morning Prayer to Holy Communion. Mr. Hammet said that on recent Sundays an "unprecedented" number of people had been leaving the 11 o'clock service before its conclusion.

THERE IS, of course, a nationwide trend toward more frequent Communion services and toward higher attendance at Communion services than at Morning Prayer. In the ordinary parish church, this seems to center around the parish Communion at 9 or 9:30 on Sunday morning at the same time as the Church school. This service gradually becomes larger and the 11 o'clock smaller, whether the latter service be Morning Prayer or Holy Communion. Cathedrals, however, have a somewhat different function, of which the ideal is a full schedule of choral Morning Prayer, choral Holy Communion, and choral Evening Prayer, every Sunday, setting forth on behalf of the diocese the richest and most complete worship the Church has to offer. Not many cathedrals are in a position to attain all of this ideal, but all of them have the task of giving leadership in worship to the diocese.

PRIESTS of the Episcopal Church were on hand promptly after the April 5th airplane crash in a crowded section of the borough of Queens, N. Y. The Rev. Robert A. Brown, chaplain for the fire departments of Brooklyn and Queens, and the Rev. Joseph H. Titus of Grace Church, Jamaica, ministered to the dead and injured and helped stretcher bearers. Perhaps the day is not far distant when the presence of clergy in disasters will no longer be news. Half-a-dozen Roman clergy and one Baptist minister were also present.

MICHIGAN'S program of "modern tithing"—5% of income to the Church and 5% to charity, after taxes—has "caught on," according to a release from the diocesan department of promotion. In parishes which stressed the tithing principle in their fall every member canvasses, there was a 33% increase in giving. In those that adopted the program partially, the increase was 30%. In those that ignored the plan, the increase was 20%. "The survey was made," the report says, "in order to dispel the doubts of skeptical vestries afraid to teaching tithing."

THE TITHING program, as taught by Bishop Emrich, Bishop Hubbard, and the Rev. Howard Harper, department chairman, is "not treated primarily, or even secondarily, as a means of raising church income. The tithe is regarded as a man's very real share of himself, represented by the earnings of his labor, which he offers to God as a token of his recognition that all he has belongs to Him. . . . Tithing becomes a sacramental relationship between the individual and God." Materials prepared in the seven-year educational program of the diocese have been distributed in 45 other dioceses, three foreign countries, and among Churches of other communions.

AS A MATTER of fact, the recommended proportion of 5% for Church and 5% for charity is a somewhat debatable one. Religion in the USA is approximately twice as large a financial enterprise as organized charity.

A JEWISH synagogue is being used by the congregation of St. Paul's Episcopal Church, Endicott, N. Y., while their new church is under construction. Joseph A. Lachmann, head of the Jewish community, made the offer to the Rev. John Waddicor when it was decided that the temporary building erected in 1911 was no longer usable.

A SESSION of the U. S. Senate has been opened with a prayer in sign language for the first time in recorded history. The prayer was offered by a clergyman of the Episcopal Church, the Rev. Robert D. Fletcher, vicar of St. John's Church, in Birmingham, Ala. As it was delivered, it was read and interpreted orally by Dr. Irvin S. Fusfeld, dean of the Gallaudet College for the Deaf, Washington, D. C. The two clergymen were filling in for Dr. Frederick Brown Harris, chaplain of the Senate.

Peter Day.

FIRST SUNDAY AFTER EASTER

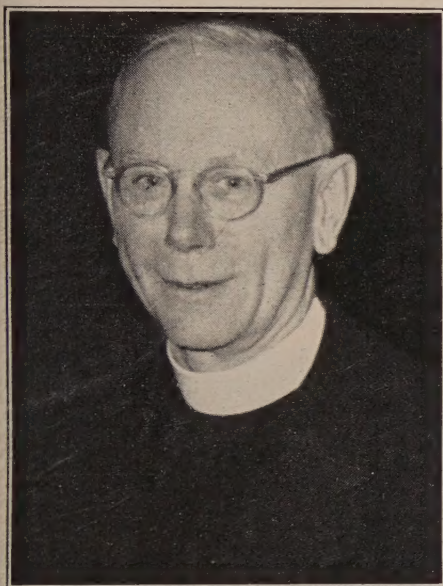
GENERAL

MATRIMONY

Commission Recommends

No Change in Canons

The Church's laws¹ on marriage and divorce should not be changed now, in the opinion of General Convention's Joint Commission on Matrimony. Questionnaires sent out by the Commission to bishops and diocesan chancellors revealed



El Paso Herald Post.

BISHOP WASHBURN. *The Commission has a conviction about solving marital difficulties.*

that they agree that the marriage canons should remain substantially as they are.

However, reflecting opinion throughout the Church, the Commission recommended editing of the marriage canons for the sake of clarity, pointed out the need for a central agency to give guidance and exchange information on Christian marriage, and stressed the need of fuller instruction for Churchpeople long before marriage takes place.

Several chancellors believe that one of the principal weaknesses of the canons is the lack of a central agency in the Church to guide bishops in interpreting the marriage and divorce laws. Such an agency could not only act as a guide, but

could serve as a clearing house for exchange of information on interpreting the laws and could encourage more adequate instruction on the nature of Christian marriage. In the report that it will submit to General Convention next fall, the Commission on Matrimony offers to take on the job.

LAWS WITHOUT COURTS

In advocating the need for a guiding agency, the Commission's report says, one of the chancellors:

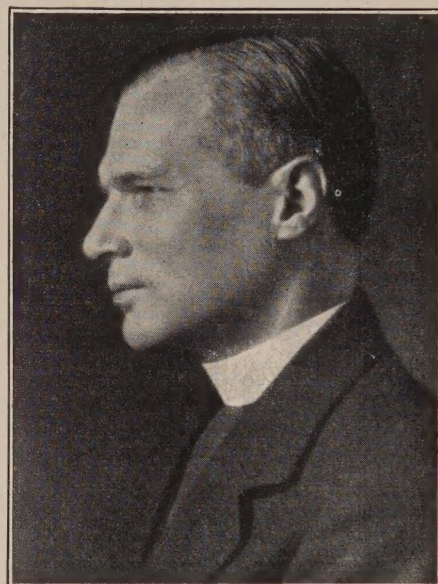
"calls attention to the fact that General Convention has enacted a Canon which affects the Church as a whole, yet its interpretation is left to each bishop of the Church without any central body to guide him. He cites by way of analogy the chaotic situation in which we would find ourselves if Congress were to pass laws which without courts could be only advisory, to be enforced by the governor of each state according to his mood and interpretation. Obviously no Commission of General Convention should be given the authority of a court, nor would any commission desire it. It is, however, our opinion that this Commission, if it be continued, may be of service to the Church as a clearing house for the experience of bishops and chancellors. Possible defects in the canons could be pointed out, one at a time, and through a gradual process, procedures would be perfected and stabilized."

Among replies to the Commission's questionnaire from both bishops and chancellors differences of interpretation turned up. However, the report said, "There is no ground for fear that in any of our dioceses the position of the Church as to the sacramental nature of Christian marriage is being jeopardized."

The questionnaire sent to diocesan chancellors asked their opinion about the proper construction of the much discussed phrase, "to exist or to have existed" (Canon 18, Sec. 2b) in determining whether and when the Church should recognize civil divorce. The report says:

"The experience of civil courts proves the difficulty of choosing language allowing but one interpretation. A certain variety of opinion exists as to the propriety of assuming that defects of personality apparently arising only after marriage must

have been latent at the time of the marriage, so that impediments may be said to have existed which establish the marriage as null and void *ab initio*. There seems to be little demand for altering the present language of the canon in spite of its possible ambiguity. Twenty-two of the chancellors suggested amendments in other directions, ranging all the way from outright repeal of the canon to simple amendments seeking clarification. The great majority of the chancellors either made no suggestions or definitely stated that they felt the canons should not now be amended. . . . The

FR. MABRY. *The solution lies in fuller instruction long before marriage.*

bishops appear to be almost unanimous in desiring no substantial amendment to the canons at present."

The report explains that the Commission's recommendation of no amendments for General Convention's consideration "should not be mistaken for belief on our part that the present canons are incapable of improvement."

HASTILY DRAFTED CANONS

The present marriage canons, the report explains, were hastily drafted in the midst of the busy 1946 Convention.

"They contain infelicities of expression which careful editing would remove. Since this does not involve changes in the sub-

TUNING IN (Background information for new L. C. readers): Church laws in general do not deal with "sin" but with matters of Church organization. Law on marriage and divorce exists because the family is regarded as a Church unit. The

Church regards marriage as a permanent union which cannot be dissolved. Present law, however, recognizes that failings may "exist or have existed" which prevented legal marriages from being holy matrimony.

stance of the canons, it would seem that the editing should be undertaken by the committees[¶] of the two Houses of the General Convention on Canons. Our Commission,[¶] if continued, will naturally be willing to give its full cooperation. We believe, however, that if for at least another triennium the canons are retained as they now stand, the further experience of diocesan authorities will enable the Church to act more wisely and with greater unanimity than would now be likely."

The only job assigned to the Commission as it now stands was that it suggest amendments. More urgent than that, says the report,

"is definite and widespread knowledge, not only of their content, but also of the teaching of the Church upon which they are based. The canon requires that parties desiring to contract a marriage shall under normal circumstances signify their intention to the minister at least three days before the service of solemnization. Presumably this is to give him the opportunity to fulfill the further canonical requirement that he shall have instructed them as to the nature of Holy Matrimony. In his interviews with them he is to require them to sign a declaration (Canon 17, Sec. 3) which briefly summarizes the doctrine of the Church on Holy Matrimony and their assent to this doctrine.

"It may be that canon law itself ought to go no further, but it is obvious that such instruction as is required by Canon is often both too little and too late."

The Commission says, it is its "conviction that the solution of marital difficulties which beset society today lies in fuller instruction long before a marriage takes place." So the Commission did something about it. It prepared a pamphlet called *Marriage in the Episcopal Church*. The pamphlet provides "in brief convenient form a statement of the substance of the teaching and practice of the Church as contained in its canons. It includes brief but searching questions which persons should ask themselves when contemplating marriage."

The pamphlet was published for the Commission by the Forward Movement in 1951.

CARE OF SOULS

In its report the Commission says:

"It is proper that the Canons should set forth the requirements for marriage. It is proper that they should provide a procedure by which, taking into consideration the godly discipline both of justice and of mercy, the bishop shall give judgments as to the marital status of an active member of this Church in good standing. More fundamental is the pastoral care of souls who through the grace of God have entered into the holy estate of Matrimony discreetly, advisedly, soberly and in the

fear of God, that they may ever remain in perfect love and peace together and live according to His laws."

These are the resolutions which the Commission will submit to the 1952 General Convention:

"(1) Resolved, the House of concurring, that the Joint Commission to report Recommendations as to Amendments to Canons on Holy Matrimony be continued, to continue a study of the adequacy of the present Canons, to act in an advisory capacity to any who may seek its counsel, to serve as a clearing house for the exchange of information as to procedures under the Canons, and to encourage more adequate instruction on the nature of Christian marriage.

"(2) Resolved, the House of concurring, that the Committee of the House of Bishops on Amendments to Canons and Constitution, and the Committee of the House of Deputies on Canons, be requested, in cooperation with this Commission, to prepare for submission to the next General Convention such editorial alterations in Canons 16, 17 and 18 as may be needed to correct infelicities of expression."

The commission will also request in resolution an appropriation of \$500 for the expenses of the Commission during the next triennium.

Bishop Washburn of Newark is chairman of the Commission, and the Rev. Gregory Mabry of Long Island is secretary. The Rev. James S. Allen* was appointed to replace Bishop Welles of West Missouri, who resigned.

WORLD RELIEF

An Important Job for the Clergy

One of the most important things the clergy of the Church can do this year, in the opinion of General Convention's Joint Commission on Social Reconstruction, is to tell Churchpeople about the Point Four program of aid to the world's underdeveloped areas. The program, part of the United States' battle against poverty, hunger, and disease, makes available the benefits of scientific and industrial progress of the United States to areas which are developing more slowly.

The Commission suggests that the clergy use both sermons and discussion groups to advocate and encourage the use of the Point Four Program.

In a letter to all the clergy, Bishop

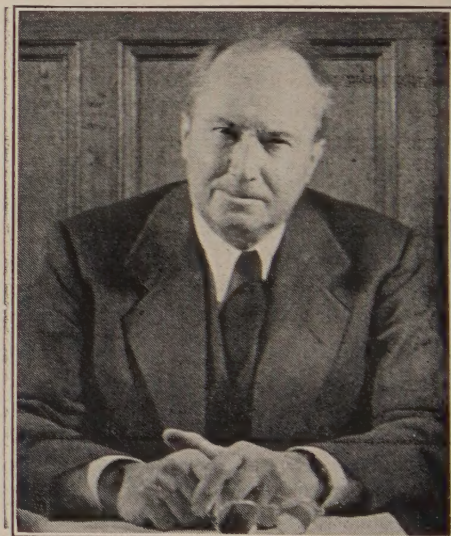
*Other members of the Commission are: Bishops Bayne of Olympia, Carruthers of South Carolina, Lawrence of Western Massachusetts; the Rev. Messrs. Theodore P. Ferris, Francis J. Moore; John D. Denney, M.D., Andrew Dilworth; and Mmes. Edwin A. Stebbins and Harold W. Whinfield.

Scarlett, writing for the Commission as its chairman, said that the program has not as yet taken hold of the American people as it should. And it is here, Bishop Scarlett said, that the clergy can be of very great assistance.

"This program offers the people of the United States an unparalleled opportunity for service to the peoples of the economically underdeveloped areas of the world, an opportunity in line with the best in the great American tradition.

"That we are in the midst of a world-wide revolt we all recognize. General Marshall, speaking in Honolulu some time ago, as quoted in the public press, put it succinctly: 'There is no doubt in my mind that we are in the midst of a world revolution and I don't mean Communism. They, the Communists, are like your surf riders here; they're just riding in on the crest of the wave. The revolution I'm talking about is that of the little people all over the world. They're beginning to learn what there is in life, and what they're missing.'

"At bottom this is a revolt against poverty, hunger, stagnation, frustration; against inequality of status and cruel inequality of circumstance. It is basically a revolt in the name of human dignity. It stems from the new conviction that man's misery is no longer inevitable; that mankind has now the knowledge and techniques with which on a grand scale to wage war successfully against poverty, hunger, and disease, and to make social



BISHOP SCARLETT: "At bottom, a revolt against poverty, hunger, stagnation, frustration. . . ."

and economic progress possible not only for citizens of a few nations but for most of mankind.

"It is to this vast need that the Fourth Point Program, with its offer of technical and financial assistance, addresses itself. It thus seeks to do something about the world unrest and helps to make revolt unnecessary by removing or mitigating its

TUNING IN: ¶Any resolution presented in General Convention is referred to one of 15 ¶committees of the House of Bishops and to one of 19 committees of the House of Deputies for study before that House acts upon it. A few important joint

committees of both Houses perform similar functions. Other Committees (consisting only of Convention members) and ¶Commissions (not necessarily convention members) meet during the three-year period between Conventions.

causes. Also it opens up to the young men and young women of America magnificent opportunities in varied careers for service to the peoples of the world. It is not a Democratic project nor a Republican project. It is an opportunity for us as Americans working in coöperation with other nations to go to the assistance of peoples who now of necessity care more for bread than for freedom, in order to help them reach the economic level where they can begin to care for freedom.

"We hope that during the coming year you will do all in your power to further the most enlightened and effective use by this country of this great tool, both in sermons and in study groups."

Bishop Scarlett said that clergy would find adequate material for interpreting the Fourth Point Concept to their people in a "Church Point Four Program Kit" available from the State Department's Division of Public Liaison. The Commission also recommends *A Bold New Program* by Willard Espy (Bantam Book, 25 cents), and *Partners in Progress* (\$1) which is the report of the International Development Administration headed by Nelson Rockefeller.

PUBLISHING

Men From the Arteries

People who sell the books that members of the Episcopal Church buy were invited to spend a weekend at the College of Preachers, Washington, D. C., recently by Seabury Press, official publishing house of the Church.

It was a meeting that is probably unique in the history of publishing. In a series of addresses and group discussions, booksellers from all over the eastern half of the United States heard about the Press, its publications, policy, aims, and program. Conferees were shown what material is available and how to promote it.

All of the guests represented bookstores recommended by bishops of the various dioceses as outlets for Episcopal Church publications. There were booksellers from Episcopal bookstores, from those of other Churches, from general bookstores, and from department stores.

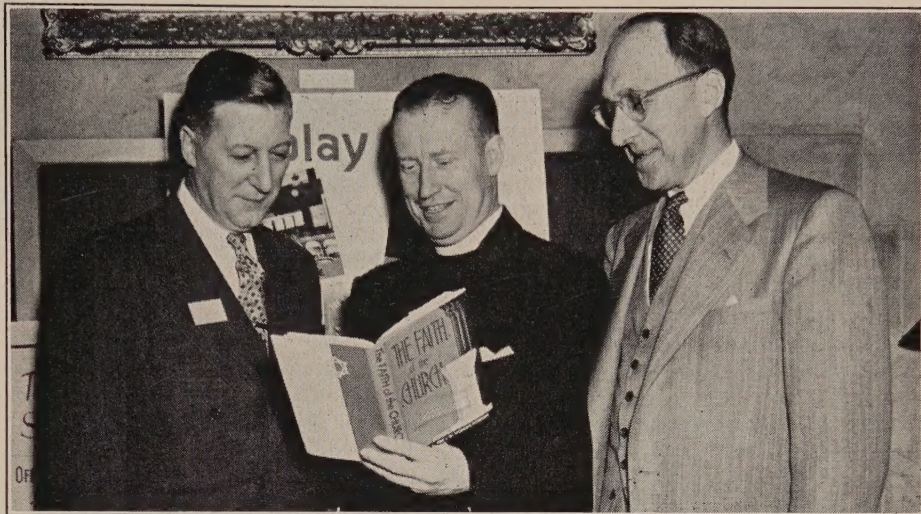
The Rev. Walter Williams, executive secretary of National Council's Leadership Training Division, stressed the value of coöperation between the Council's Leadership Teams and bookstores in bringing publications to the attention of Churchpeople.

In a general presentation of Seabury Press and its program, Leon McCauley, manager, described the Church's Teaching series and the other publications

which the Press has taken over from National Council.

Seabury Press is an agency of National Council's Department of Christian Education. The Rev. Dr. John Heuss, the Department's director, described the Department's work to conferees.

He said that booksellers' conferences, official or unofficial, were important, and



BOOKSELLERS* and Dr. Heuss (center). Promotion for the Church's publications.

described bookstores as arteries through which teaching materials flow to Churchpeople.

Plans are underway for a similar meeting on the west coast next year.

TELEVISION

Archbishop Decries Television for Schools

The Archbishop of Canterbury says that he "was heartbroken to see that television is to be introduced for schools."

The Archbishop spoke at the annual founders' day meeting of the Society for Promoting Christian Knowledge in London recently. Before decrying television in schools, he said, according to the London *Church Times*, "Television, I gather, is by way of becoming an amenity which is laid on for everybody, so that it will soon be claimed as a necessity." He said it was remarkable that "at this moment, when we as a nation, are in extreme financial peril, it should be thought appropriate to increase what are, in many ways, unnecessary amenities which are gradually accepted as necessities."

Of television in schools he said:

*Left: Harold Barlow, sales manager of Morehouse-Gorham Co. Right: James Brahm, book buyer for Jordan Marsh, Boston, New England's largest department store.

"It merely drives yet another wedge between the teacher and the pupil. I am an old schoolmaster, and, as I understand it, the right business of the teacher is to teach his class that which he has got within himself to teach. However much enrichment may come from schools broadcasting or television, I think that it will be gained at the expense of the personal contribution which is made by the teacher. It is equally bad for the children, who

should be looking to the personal contribution of the teacher for their own personal growth. It is an extremely dangerous thing to think that children can be educated by mechanics from outside."

The Archbishop concluded, "I am liable to get hot on this subject, which is another example of amenities being laid on for us unnecessarily."

YOUNG PEOPLE

Seminarian Is Delegate to India

A student in his first year at General Theological Seminary has been appointed a delegate to the World Conference of Christian Youth which is to meet in India next December. The Youth Division of the National Council says that Lindley Hartwell of Burlington, Vt., has been appointed one of 16 delegates from the United States to the conference which will meet just before Christmas, from December 11th to 25th, in Tranvancore, a state at the southwestern tip of India.

Mr. Hartwell was chairman of the Church's national Youth Commission in 1950-51 and was a member of the White House Conference on youth in 1951.

Previous world conferences of Christian youth were held in 1939 and 1947, the first in Amsterdam and the second in Oslo.

TUNING IN: The Episcopal Church has several official publishing agencies—the Forward Movement, which prepares day-books and tracts; the Church Hymnal Corporation, producing Prayer Books, Hymnals, Prayer Book Studies, and Stowe's

Clerical Directory; and the publications work of the Department of Promotion. Seabury Press, however, is expected to publish a broader range of religious books and related items as well as Sunday school materials.

PARISH LIFE

Substitute for Money

When the need arose for two blackboards in the school of Calvary Church, Lombard, Ill., there was little money but ample ingenuity. Cost of one 4'x6' composition blackboard with a frame would be roughly \$25. Three men communicants told their rector, the Rev. Herman Anker, they would build two blackboards themselves. And they did, for a total cost, covering both, of \$14.64.

Each blackboard was made from a panel of Masonite tempered hardboard, 3/16" thick. The hardboard panel was covered with two thin coats of a primer, each sanded down with fine sandpaper. The men then brushed on two coats of blackboard coating from a paint store, and rubbed down the blackboard with clean cloths.

They now were ready to put the board into a framework. For this, they selected doorstop lumber 2" wide and 3/4" thick. Corners were mitered and a rectangular frame made. The trim was finished with tung sealer and waxed. To the framework they then attached the coated panels of hardboard by inserting screws through drilled holes from the back or screen side of the panel, into the wood. The boards were mounted on the concrete block wall of the church school room with screws and screw anchors.

ASSYRIANS

Blind Priest Ordained

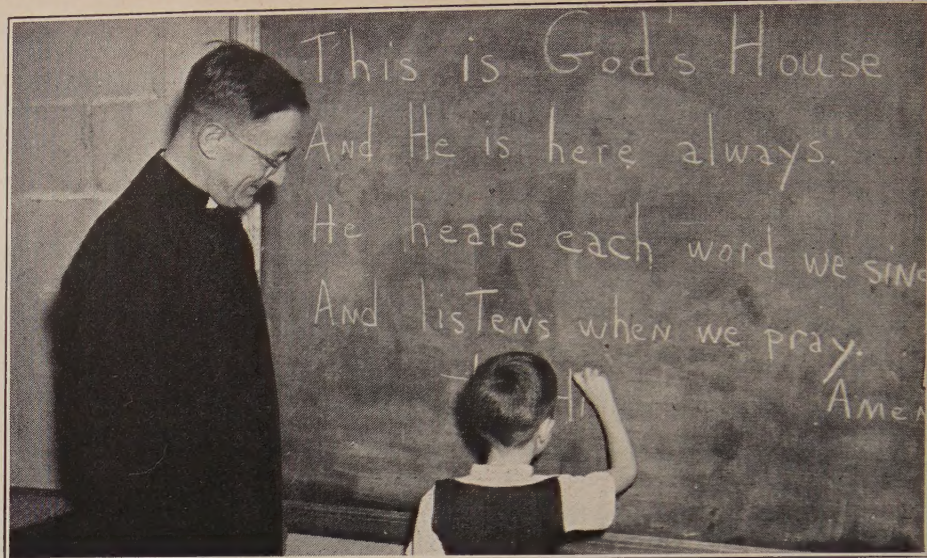
His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch of the East and of the Assyrians¹ CXIX, on March 23d ordained three priests in St. James' Episcopal Church, Chicago.

One of these priests, Harry J. Sutcliffe, is a blind youth of American ancestry — the first non-Assyrian priest ordained in the Church of the East in this country. He is a graduate of a Lutheran seminary in Philadelphia, ranking second in his class despite the handicap of blindness. (The Assyrian rite contains a special form for ordination of the blind.)

Fr. Sutcliffe will render into the Braille alphabet all the services of the Church translated into English from the Aramaic, and will conduct them according to the traditional forms, but in English. He will be assistant in the Chicago parish of Mar Sargis.

Another of the three, Mansour Darmo, of Khabour Syria, is to be consecrated Metropolitan of Malabar and Archbishop of India early in May, in

TUNING IN: ¶Assyrians of today are a tiny remnant of a Church which once probably had more members than all the rest of Christendom. They were engulfed by Asiatic population movements. The Patriarch is civic as well as religious head of



HOME-MADE BLACKBOARD: Fr. Anker looks on as a Church School member tries it out.

the church at Turlock, Calif. At the service in St. James' he was ordained priest and archdeacon.

The third new priest, Eshoo Sayad, is a graduate of Moody Bible Institute, Chicago. He has served as deacon of the Church of the East for a number of

of Romania. Mar Yohannan recently ordained three priests and three deacons in Iran for the Patriarch. One of the three priests, Kasha Pera, has been assigned to the Church of St. Mary in Urumia, believed to be the oldest place of Christian worship except the Cave



FOR THE ASSYRIANS, three new priests.†

years, and will be assigned to the San Francisco parish.

Present as an honor guest at the ordination was Mar Yohannan,* an Assyrian bishop of the Eastern Orthodox Church

*Mar Yehannan, though Eastern Orthodox by faith, is an Assyrian by nationality, and as such recognizes the Patriarch Mar Shimun as the representative of that race.

of the Nativity, in Bethlehem. A tomb in this church is still pointed out as the grave of one of the three Wise Men.

The Patriarch Mar Shimun, who was

†Left to right: Deacon Sayad Jacob, Rev. Eshoo Sayad, Archdeacon Mansour Darmoo, Mar Yohannan (Assyrian Bishop of the Greek Orthodox Church), Deacon Paul Joseph, His Holiness Mar Eshai Shimun, Rev. Harry Sutcliffe, Deacon Joseph Hosanna, Deacon Jacob Serges.

the community, which has some Orthodox, Roman, Protestant, and non-Christian members. Their language is Aramaic, the same as that spoken by Christ. Split with rest of Christendom was on an obscure theological point.

educated at St. Augustine's (Anglican) College, Canterbury, and at Cambridge University, was recently naturalized, and is the first person of his ecclesiastical rank to become an American citizen.

Both houses of 1940 General Convention requested Episcopal Church clergy and people to help Mar Shimun in every possible way.

In view of Mar Shimun's attainment of American citizenship and of the scheduled consecration of a Metropolitan for the Church in India, the Rev. Irwin St. John Tucker, pastor of St. Stephen's Church, Chicago, comments: "This Patriarchal Church offers us an opportunity that is without parallel. Asia is turning against the West, but it welcomes this, its original native Church, with open arms."

VISITORS

Queen Juliana Stops at Harlem Church

By FREDERICK H. SONTAG

Early in her visit to New York City Queen Juliana of the Netherlands¹ stopped at Harlem's St. Martin's Church.

With sexton Guy C. Payne holding the register, and the rector, the Rev. Dr. John H. Johnston standing by, the Queen signed in at the church.

The 42 bell carillon of St. Martin's pealed a royal welcome, but it was almost drowned out by the cheering of 7500 spectators, including the shouts of 1200 school children.

The Queen and her Prince listened for several minutes as carillonneur Kamiel Lefevere played the Dutch and United States anthems, and the hymn, "A mighty fortress is our God."

Fr. Johnson explained to the royal couple that the bells, the largest weighing 4400 pounds, were cast by the Van Bergen family, Holland bellmakers for 250 years.

Said the Queen, "They are good bells, and our country is very proud to have them here in this fine Episcopal Church."

Later the ticker tape parade on Broadway halted briefly at St. Paul's Chapel. The notes of a hymn sounded from the chimes of historic Trinity Church as the cars of the procession passed by.

The Queen told this reporter, "I am pleased that my New York visit began with these Church visits. So often I never have a chance to see them while visiting." An aide to the Queen explained that the day before she had gone to St. James' Episcopal Church, Hyde Park, as guest of Mrs. Franklin D. Roosevelt.

TUNING IN: ¶Netherlands Royal Family belongs to the predominant Dutch Reformed Church, which belongs to the Presbyterian group of Churches. ¶Brazil is the only Latin-American country containing three Anglican dioceses. They are also

JAPAN

Servicemen Confirmed

A Japanese Bishop recently confirmed three American servicemen in Japan.

The Rt. Rev. Paul Ueda, Bishop of Hokkaido (the big northern island), confirmed a private from Thomaston, Conn., a master sergeant from Columbus, Ohio, and a first lieutenant from Gadsden, Ala. The men were presented by Chaplain Thomas B. Smythe from the diocese of Bethlehem.

The lieutenant's baptism took place 10 days before his confirmation.

Through weekly offerings at the Holy Communion in three camps on Hokkaido, Churchmen are contributing to the support of the 17 missions in Hokkaido diocese. Grace Church, Alexandria, Va., with Chaplain Smythe as go-between, has sent relief clothing, distributed by an Australian lay worker, Brother Lawrence, of the mission staff.

EGYPT

Coptic University Planned

Plans are under way in Cairo to establish a Coptic University — the first such institution in the world.

Sisters of the Rweiss Convent near Cairo started collecting contributions from wealthy Copts for the fund, which now totals about \$350,000. And His Holiness Amba Yousab, Patriarch of the Coptic Church, has appealed to all Copts to aid the fund.

At present there are three state universities in Egypt, in addition to the 1,000-year-old Al-Azhar Moslem Theological University and the American University in Cairo. [RNS]

BRAZIL

Young District Grows

The past year was not, generally speaking what would be called a great year for the missionary district of Central Brazil,¹ even though there had been progress, Bishop Melcher told convocation. "In all of the dioceses and missionary districts, both at home and overseas, of the Mother Church, Central Brazil has the smallest number of communicants. Yet, we are the third largest in geographical area, being exceeded only by Alaska and Panama."

According to 1952 LIVING CHURCH ANNUAL statistics, Central Brazil has 2016 communicants, Alaska has 2633,

Panama, 6246. All three show increases in the number of communicants. The increase in the three-year old district of Central Brazil was 82, more than that of a number of dioceses, some of which had substantial decreases.

Central Brazil had 115 confirmations last year. Every mission and aided parish paid its quota, and total receipts were 30% over the previous year.

ELECTIONS. General Convention deputies: the Rev. P. L. Simoes, J. H. Lucas.

ENGLAND

First Bishop of Fulham Dies

The Rt. Rev. Basil Staunton Batty, who was the first Bishop of Fulham¹ (1926-47), died on March 19th at the age of 78, according to the London *Church Times* of March 21st.

IRELAND

Appeal for Candidates

An appeal for more ministerial candidates was issued by the bishops of the Church of Ireland in a pastoral letter. "The supply of candidates has been shrinking gradually until we have reached a point at which there are not enough men to make up for the losses occurring regularly through death or resignation," the letter said. The bishops urged parents, young men, and teachers of the young to help meet the situation, Religious News Service reports.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

For Korea

Previously acknowledged	\$3,435.99
A China Missionary	10.00
Mrs. J. R. Curtis	5.00
Rev. Edwin B. Redhead	5.00
Jane Voyle	5.00
Rev. Elias Wilson	1.00
	\$3,461.99

Okinawa Discretionary Fund

Previously acknowledged	\$ 422.41
Rev. and Mrs. John S. Williamson	5.00
	\$ 427.41

New Guinea Mission

Previously acknowledged	\$3,441.46
Rev. and Mrs. John S. Williamson	5.00
	\$3,446.46

missionary districts of the Episcopal Church and send representatives to General Convention. ¶The Bishop of Fulham is a Suffragan of the Bishop of London, having charge of English Churches in Northern and Central Europe.

The Christ-Centered Community

WHAT IS a Church school? Or, to put it more probingly, what is different about a Church school? What distinguishes such schools from schools not conducted under Church auspices?

This question was asked and answered recently in the alumni magazine of Shattuck School, Faribault, Minn. So cogent is the answer given by this one school that we are publishing its statement in full in the adjoining box.

In speaking of the Church school as a "Christ-centered community," Shattuck describes a standard which means far more to the general run of Church schools today than it did a generation ago. Some of the best known and most highly regarded Church schools in the period between wars were not in any important way different from the better secular private schools. A key sentence in the Shattuck statement epitomizes the change in intellectual climate that has taken place in the past 30 years: "The problems of

the world are ours not because men are not smart enough but because they are not good enough." Many schools a generation ago—including many Church schools—would have been inclined to put the statement the other way: "The problems of the world are ours today not because men are not good enough but because they are not smart enough."

Then, it was thought that there was nothing wrong with the world that education could not cure. Now, it is realized anew that men—including high school boys and girls—are sinners in need of a Saviour, and that unless their advance in knowledge takes place within the framework of the supernatural community of which Christ is the King, they are being educated for destruction instead of salvation.

Within the past generation, the world has seen some of the most noble impulses of mankind turned into horrible monstrosities by being substituted for God. What nobler emotion is there than patriotism?

What Is a Church School?*

WHAT is a Church school, really? Does it owe its classification to the accident of its founding by Churchmen? Technically, perhaps. Is it so called because attendance at chapel is compulsory? No, many non-Church schools insist upon that. Is it a school that is sponsored by the Church? That might be an answer, but it is so rarely true that it is almost negligible. Perhaps it's a school in which the Bible is taught and prayers are said? Yes—in part.

All of these answers disclose some fact or other about a Church school, but not any of them suggest what lies at the base of our dreams and plans for Shattuck. To us, Shattuck's being a Church school goes far above and beyond anything akin to compulsory chapel or courses in the Bible. They are a part, true, but they are not the heart.

To us, being a Church school means the creation of a community which is Christ-centered — literally the Kingdom of God writ small — a community in which the norm of conduct is nothing less than the pattern set forth by the Master — a community in which loyalty, first to God, and next

to our fellow man, stands out as the most important duty facing each one of us. And this loyalty shall be known by the quality of our lives — every day, and under all circumstances.

Christ himself has shown us convincingly that being a Christian is not a simple matter. His own death is the case in point.

By the same token, being a good Church school involves infinitely more than talking about ethics and having daily services and courses in religious education. Simply because we do participate in them we may refer to ourselves as a Church school.

In order that we may give meaning to our profession, we have set for ourselves one of the most difficult tasks men must face—that of making our conduct fit our creed. It was G. K. Chesterton who said, "Christianity has not been tried and found wanting; it has been found difficult and not tried." Stumbling, and not with brilliant success, we are trying Christianity. In our community life together, faculty, students, staff, and employees alike are trying, in our dealings with each other as well as within each group, to make the Master's method

our method. Honesty, courtesy, graciousness, a concern for the feelings of others, quickness to forgive, willingness to serve and to share, faith, trust, loyalty—all these are the distinctive unerring marks of a Church school worthy of the name.

The ideal Christian community (and we think of ourselves as being a community rather than an institution) not only works together and plays together, but it also worships together. That is why we enter the chapel with the same regularity that we attend classes, drill, or meals. It should not be something apart—a peculiar past-time for pious persons — rather, a normal, logical, and necessary part of our every day living.

The problems of the world are ours not because men are not smart enough, but because they are not good enough. We are setting our sights high, for if Shattuck men are to have a part in building a better world, their effectiveness will be in direct proportion to the vigor of the flame fed at Shattuck at the altar.

*Reprinted from: *The Shattuck Alumni Magazine*, Shattuck School, Faribault, Minn.

And yet the Nazi doctrine of "blood and soil" justified every conceivable crime in the name of love of the fatherland. What more selfless economic doctrine can be enunciated than "from each according to his ability—to each according to his need"? And yet, it is in the name of this doctrine that thousands of innocent Hungarians have been kidnapped from their homes and sent to concentration camps; that uncounted thousands of Chinese have been denounced and killed by their fellow-citizens; that a cynical campaign of lies and hatred and terror has engulfed a large part of the earth.

Our own country has its idols, in spite of its deep rooting in the Christian Faith. The money standard of success has been applied with appalling logic in the field of government and sports. It has even (let us mention the fact without dwelling overlong on it) been applied in the Church as a measurement of the capabilities of the clergy.

THE fact of the matter is that the community in which we live is not in all points identical with the community of which Jesus Christ is the Head. If the children of the Church take their moral standards

human conscience when all around one it is assumed that a lower standard is really entirely satisfactory.

In Naziism and Communism, the world has seen two of God's competitors for man's loyalty raised to such power that they seemed to be about to take over civilization. One has been defeated; the other seems to be stronger year by year. Past history has seen



BASKETBALL at St. Mary's Hall, San Antonio, Tex.



THE "MODEL" CLUB at St. Andrew's School, Middletown, Del.

from the secular community around them, they will be contenting themselves with a standard far below the teaching of the sermon on the mount. And it is not an easy matter to identify one's ideals and aspirations with the best that has ever been presented to the

an endless succession of such challenges rise and fall, has seen one not-good-enough civilization after another wither in the blast of divine judgment. History has seen the Church—first the Jewish nation, then its successor the Christian Church—reduced again and again to utter weakness and dependence on God's saving power and renewed again and again for the task of teaching His ways in a new setting.

The Church is a community within a community, actively related to the life of the world around it, but not wholly identified with the world because its interior life stems from God.

This Spirit-bearing community, this God-centered fellowship, is the permanent thing in all the ups and downs of human history. This heritage of turning bestial barbarism into truth and beauty and love is the Church's mission. It is not done primarily by great preachers and thinkers; it is done by the life of a community—the Christian community, in which rich and poor, young and old, mighty and weak, black and white, ignorant and learned, are equally precious.

When a Church school sets itself to meet the exacting standard described in the Shattuck statement,

it is bringing its pupils something they can find only in the Church—the pearl of great price which is the secret not only of joyful individual living but of redemption for the whole world.

The Essay Contest

YOUNG people not only have problems, but like to write about them. This fact is made abundantly clear by the large number of vigorous and thoughtful essays submitted for this year's LIVING CHURCH Essay Contest, the results of which are announced on page 16.

The biggest problem of today's young people, if the 103 essays are representative, is the physical insecurity of the world. War, military service, the atom bomb are matters of practical and immediate concern to both boys and girls. The fundamental answer to the problem of war was almost unanimously stated to be bringing all mankind to obedience to God's will; but it was generally conceded that this was a long-range answer to a question that required a much

how to develop a deeper religious life; how to study; dating; religious prejudice; divorce; cheating; the difficulties of growing up.

We have arbitrarily reduced the number of honorable mentions this year, even though the number of essays was larger and the quality, if anything, superior. It is our desire to have each school conduct an intra-mural essay contest on the theme of the national contest, as 23 of them did this year, and eventually the names of the individual prize winners should replace the honorable mentions of the national contest.

God as the author of the Ten Commandments and other moral precepts seemed to be rather better known to the students than God as the active ruler of the universe, or the personal friend, or the indwelling lifegiver "closer than hands or feet." Perhaps this is because the high-school years, standing between the simple personal faith of childhood and the maturer personal faith of adulthood, are a period in which God is studied rather than experienced. However, the apparent lack of personal testimony may actually represent only a reasonable and proper reticence on the part of the young people.

This was the ninth year of THE LIVING CHURCH Essay Contest. It was a girls' year, this time, although in many other years boys have outnumbered girls among the winners. Undoubtedly the subject chosen makes a difference. For the 10th contest, to be announced in our summer Church School Number, we shall see to it that the subject is one on which the boys will speak up as freely as the girls.

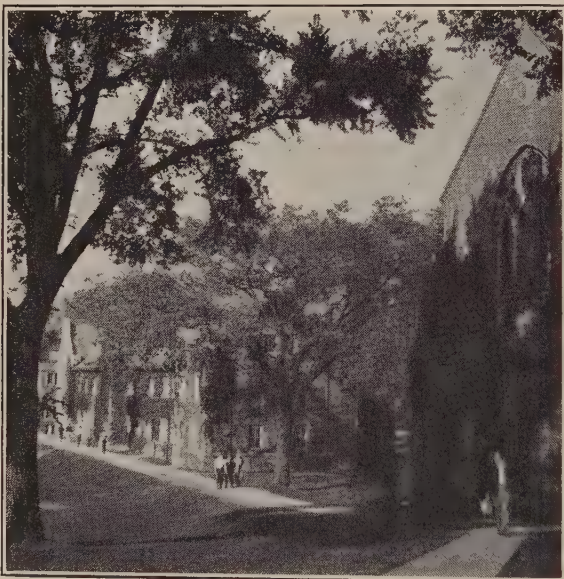
The Marriage Canons

THE report of the Commission on the Marriage Canons recommends that no change be made in them at the coming General Convention. This is not because the Commission thinks the present canons, admittedly "hastily drafted in the midst of the busy session of the 1946 Convention," are perfect, but rather that in general they are working well, and if they are retained in their present form for at least another triennium "the further experience of diocesan authorities will enable the Church to act more wisely and with greater unanimity than would now be likely."

The Commission has made a full survey of the bishops and diocesan chancellors, and has received an almost perfect response. All but three of the bishops replied, and a great majority of the chancellors. Result: "There seems to be little demand for altering the present language of the canon, in spite of its possible ambiguity." The Commission found some differences of interpretation, but "no ground for fear that in any of our dioceses the position of the Church as to the sacramental nature of Christian marriage is being jeopardized."

The Commission calls attention to the continuing need of instruction and pastoral care, both before

Hobart Campus Scene



MEDBURY WALK with library on right.

quicker personal solution. Here, like their elders, the young people could find no better answer than faith and trust in God.

Some of the other subjects discussed were living successfully with one's parents; adjusting from home to boarding school; sex; race problems; choosing a career; juvenile delinquency, narcotics, liquor, gambling; why go to college; over-population; marriage;

and after marriage, on the part of the parish clergy. More urgent than revision of the canons, says the Commission, is "definite and widespread knowledge, not only of their content, but also of the teaching of the Church upon which they are based." Attention is called to the pamphlet, *Marriage in the Episcopal Church*, published for the Commission by the Forward Movement in 1951. To that we would add *A Marriage Manual*, by Bishop De Wolfe of Long Island (Morehouse-Gorham, 1947, \$1.75), which grew out of a conference of the clergy and others, checked by pastoral, medical, psychiatric, and sociological authorities, and published in ready reference form for the clergy.

In asking to be continued, the Commission believes that its function in the next three years should be "to continue a study of the adequacy of the present canons, to act in an advisory capacity to any who may seek its counsel, to serve as a clearing house for the exchange of information as to procedures under the canons, and to encourage more adequate instruction on the nature of Christian marriage." These are all worthy objectives; and we also agree with the Commission's second proposal that it, with the appropriate Committees of the Convention, consider editing the canons to make them a little clearer and to remove the "infelicities of expression" that it (with others) has found in them.

Dutch Treat

ROYALTY is scarce these days, but its most recent representatives to visit these shores have won all hearts. Queen Juliana of the Netherlands, and her husband Prince Bernhard, made a most favorable impression on Washington, New York, and the other localities that they visited in their too-brief American tour.

The Queen, like her mother, is a devoted Christian, and an ecumenically-minded one, as those who heard or read her address to the Assembly of the World Council of Churches in 1948 will recall. In the New York area, she visited three Episcopal churches, in all of which she was cordially welcomed. On Palm Sunday she went with Mrs. Roosevelt to St. James' Church, Hyde Park. Next day she visited St. Martin's, in Harlem, to hear the playing of the magnificent carillon cast in Holland, and to be greeted by an old friend, Dr. John H. Johnson. Later she paid her respects to the memory of that doughty pioneer of Nieuw Amsterdam, Pieter Stuyvesant, at St. Mark's-in-the-Bouwerie.

In making an address in her native language, the Queen rightly observed that while Americans might not understand her, "they speak the same language, the language of good will." In a world in which international conversations are too often confused and confounded by dithering dialectics, that is an important common bond.

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The WINNING ESSAYS



¶ Dorothea Gale Whiting, was born June 10, 1935, in Indianapolis, Ind. She now lives near Alexandria, Va., and attends The Blue Ridge School, where she is a junior in high school. ¶ She is the daughter of Mrs. Leon Reginald Whiting and the late Mr. Whiting.

ROADS are very interesting, and useful too. There are all kinds of roads: country roads, paved roads, dual-lane highways, cobblestone roads, rocky roads, dusty roads, and yes, even muddy roads. If we were riding in a car, we might at one time or another travel over every one of these roads. So it is in each of our lives. Not only the "straight and narrow path" must we follow, but also all of the other roads that are presented to us throughout life's cycle of the ages.

But to the teen-ager, life is a road absolutely covered with irritating mud puddles. In our youthful vigor, we go skipping down this road in search of romance, adventure and perhaps even the utopian kingdom, only to run headlong into a mud puddle and fall face first into the depths of it. Greatly disillusioned, we slowly pick our splashed, muddy selves up again to continue our gay skipping, and therefore soon find ourselves consumed by another muddy obstacle. This goes on endlessly until we grow up

enough to see the source of our sad misfortunes and are able to walk around these obstacles.

To name these "mud puddles" and do it correctly is a matter of opinion. It seems that the smaller things have the greatest influence upon us—the problems we are confronted with in everyday living. There are so many of these, and so few large and crucial problems.

When we reach the young age of 12 or 13, we begin to worry about popu-

larity. We sometimes feel ill-at-ease and awkward in the presence of others. We worry about clothes, blemishes on our faces, our feet, our speech, how to dance, our best friends, or the opposite sex. We lack self-reliance.

When we are corrected, we sometimes become indignant. When we want to do the things the boy or girl down the street does, though our parents object because it may not be good for us, we can't understand it. We lack confidence in our

The Lost Age

By Dorothea Gale Whiting

First Prize

Living Church Essay Contest

First Prize, gold medal, \$100 —

Dorothea Whiting
Blue Ridge School
Saint George
Greene County, Virginia

Second Prize, silver medal, \$50 —

Charlotte B. Ferguson
All Saints' Episcopal Junior College
Vicksburg, Mississippi

Third Prize, silver medal, \$25 —

Carol Zimmerman
St. John Baptist School
Mendham, New Jersey

Honorable Mention

Fred Boynton, Christ School, Arden, N. C.
Harriet DeMoss, St. Anne's School, Arlington Heights, Mass.
Judith Focht, St. Mary's Hall, Burlington, N. J.
James G. McCulloh, Kent School, Kent, Conn.
Bette Petrulis, St. Mary's School, Springfield, S. D.
Betty Ann Scholz, Kemper Hall, Kenosha, Wis.
Fiore Wang, St. John Baptist School, Mendham, N. J.

parents' judgment and experience.

And too right in the midst of our youthful blossoming, the pious idols we hold dear to us, such as our parents, teachers, and other older people we come in contact with who tell us the "don'ts" of life, suddenly tumble from their pedestals and crash to the earth to become a cloudy nightmare. We tremble in confusion because we have finally discovered that all mortals make mistakes and that none are completely good. (That is, if we have been taught to believe that they are past the age of making mistakes.) At first we are shocked at this discovery, but gradually, as we see it made manifest more every day, we accept it and become a bit wiser. Consequently, we learn of the injustice of self-appointed censorship, as mentioned in *Redbook Magazine* several months ago.

Besides our mental growing pains, parent problems, and perplexity concerning human nature, we are faced with other equally upsetting difficulties. After most of us have passed the "boy crazy" and inferiority complex stages, we move on into a world of emotional whirlpools, dramatic moods, and complete restlessness. Therefore, as an outlet, we go dating, dancing, and in general, live a bit loudly and wildly, finding it quite a comfort to us. We want to bounce from our homes in excitement and fun-loving spirit, using the home merely as a filling station and a place to stack our books. And

even though we thoughtlessly commit these petty crimes, we do so want to please our parents and others who love us!

People write articles about us, put us in the headlines, and try to help us by asking all sorts of questions. They want our opinions on the world situation, our personal desires, our belief in morals, and they also encourage us to debate on various social and economic problems. They often ask us if we call sipping cokes at the corner drugstore with a dozen or so other bobbysoxers fun. Well, what do you think about that gang? Frankly, many of us are just as uncertain about the answers as the people who ask the questions. We have aspirations and dreams but they are oftentimes left unexpressed because of our devotion for our corner drugstore gang, and our enthusiasm for doing the things they want to do.

As a result, we forget our obligations and put our dreams aside. Until we learn that we are individuals and that we have our responsibilities, we fail here. After experiencing all of these small difficulties, we ask ourselves, "Have our parents failed us?" and if not our parents, "Has the world cheated us?" If we are honest with ourselves neither of these questions will have a positive answer. It's really all a part of the living game, and right tactics and thinking will give us the fortitude and wisdom to become the

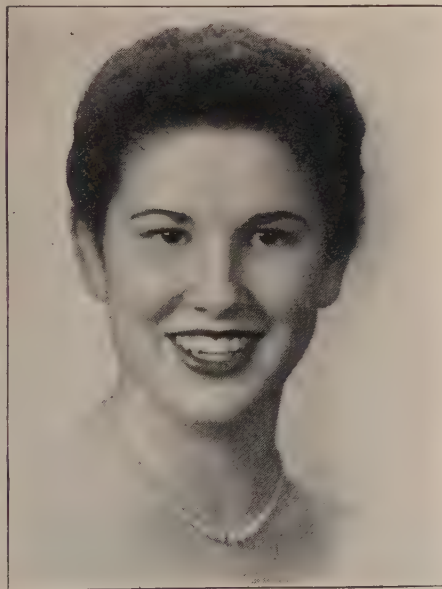
kind of men and women the world wants and expects us to become.

After having left high school, we hear the old familiar words, "You're on your own now. You are fresh and young, so please hurry and grow up because we need your help." Yes, we *are* fresh and young, but our *minds* often *aren't*. We are poisoned with the black print of the headlines, the talk of war, and the fear of not getting a job. We have a strong feeling of insecurity. We know that any day now we might have to pick up a gun and sail the world to fight war's bloody battle, or to put away our dreams of college to serve in factories or government positions.

This indeed is hard to face, but we won't shirk our job, because we have read of history, democracy, and religion.

This is 1952—a new year with a new beginning. Last year we teen-agers were named by *Time Magazine* as the "Lost Age," the "Silent Generation," and the confused half-adult half-children. *Life Magazine* made known to the public our originality, fun-loving nature, and our serious moments.

What this year will bring for us no one knows, but thank the good Lord we are seeking. Thank the heavens for our curiosity, our will to find the answer and meaning of life, and our search for peace, security, contentment of mind, and above all, God, in his highest, truest, and most glorious form.



Charlotte Ferguson, daughter of Mrs. John A. Ferguson and the late John A. Ferguson, of Spartanburg, S. C., is a high school senior at All Saints' Episcopal Junior College in Vicksburg, Mississippi. Charlotte has attended All Saints' for the past three years and has taken an active part in the Glee Club and Triple Trio, the High School Student Council, the Altar Guild and the Opera Club.

OUR GREATEST PROBLEM: INSECURITY

By Charlotte B. Ferguson

Second Prize

THE young people of today have a definite feeling of insecurity. In the case of most of us, this is due to the fact that our lives, or the greater part of them, have been spent in a time of international chaos. For some of us, as for myself, the earliest clear memory is that of the attack on Pearl Harbor. Then before the war clouds had completely vanished from our horizon in 1945 and 1946, the Cold War began. Whenever we turned on a radio or went to a movie, the news was of a war—war in Israel, war in Korea, war in Iran, war in Egypt.

It is impossible to make plans for a settled future in such an uncertain

world. Young people feel that it is almost inevitable that they be jerked into the tumult; those who are too young to be drafted immediately make their plans up to their 18th birthdays and stop. No girl can make happy, peaceful plans when she knows the boy she is to marry or to whom she is married may be dead in Korea at any minute.

The trend is to live for the moment—get drunk, get married, get arrested for reckless driving—nothing makes any difference. The insecurity is paired with indifference. The youth of America are torn by fears, and they try to live their lives *right now*. "Nobody wants to go to college," one hears a girl say. "I want

to get married as soon as I finish high school. We probably won't have long." The children do things at 16 and 17 that their parents did at 25. They try to pack a lifetime into 25 years.

But what can the Church do about this problem? Since the days of the prophets, the Church has been a rock of strength to the faithful. Going to a church service gives a feeling of calmness, rest, and, above all, security, that can be found nowhere else. The church is a haven for all who come; she receives

her wandering children with open arms and sends them back into the busy world strengthened and refreshed.

When one thinks that our kind and loving Father is eternal, he realizes that our lives cannot end in this transient world in which we now live. The faith of our fathers will again sustain us and help us through our time of trouble. If we call upon God, He who is our Strength and Refuge will answer our prayer and lead us through the darkness.

It is not the recreation, which is con-

sidered so important today, that matters. Though having a parish house where one can enjoy himself in a Christian atmosphere with Christian people, is good, it is not fellowship which is the foremost need; it is faith—not a wishy-washy, sometime faith, but real, solid, iron-clad faith like that of the saints—faith that will enable us to face what comes with joy, knowing that our heavenly Father is watching over us—faith that assures us that, should we die, our lives will go on forever.

YOUTH'S OWN PROBLEMS

By Carol Zimmerman

Third Prize

YOUTH is one of God's most cherished gifts to mankind. Its real meaning, although not classed as such in the dictionary, includes a spirit of gaiety, supreme ecstasy, freedom from care. It is the element of hope and all those wonderful things which everyone wants to keep safely tucked away in the heart. It is said, as age increases and certain hours of sadness unexpectedly approach, man seeks again and finds his hidden treasure of youth. Intolerable moments seem no longer intolerable, but rather as if an angel of God had swept down, had lifted his cares and made him young again.

For a time caught in the spirit of those days called "younger" he forgets that they may have had their troubles too. Nevertheless, in the mind of youth, free and happy, stir almost always the sometimes old, the sometimes new, the seemingly infinite problems which are a part of him and which he calls his own problems, difficult to understand in the presence of those older than he.

As extreme youth moves into adolescence, a new power grips him slowly yet with a sudden outburst. His eyes are now open; he sees things that were once only vague pictures, obstacles that seemed far off in another land. His mind becomes confused, he is unable to grasp immediately this change. He senses that he must reach out with his new strength and learn more of these once alien circumstances. He remembers that before, when his mind was puzzled, someone

always brought him the answers. Now independently he feels a responsibility for the affairs of the world. After all, this is his world; he is a part of it. Truly he should help in preserving the freedom of his nation and the world that belongs to him. More is expected of his youth, but why? Could all other persons have had the force of wisdom come to them?

Suddenly he is considered an authority. When he talks of the President, the Secretary of State, other men of prominence, they seem to have become realities who urge him to prepare himself. What did God put inside him to make him so strong as to be really a part of the great world? It seems only yesterday that he was sitting in the big armchair clutching his teddy-bear while mother and father talked about coming elections or income tax. He just could not understand why they talked about such nonsense which was not the least bit interesting. Now he knows that this nonsense is not nonsense. Now he has reached a higher and different standard; he has a feeling of superiority; not conceit but equality with the rest of the world. He has found a new knowledge, and he knows that he will not be satisfied until he has lived with that knowledge.

IN THE GAME

In addition to youth's new vigor for the world about him arises a greater consciousness of his own being. Among those troubles jumbled in his thinking is his own self-consciousness. Once he was on the outside looking in with childish fascination; now he is on the inside and being judged by those who know him and see him. He wonders what the world thinks of him. He knows that in common it is hard and full of harsh judgments. It is just as if he had been an awkward, shy boy, standing in a corner



¶ Carol Coulter Zimmerman is called "Missy" by everyone and has been so nicknamed all her life. She was born July 2, 1936 in Montclair, N. J., not very far from Morristown where she now lives. She is the only girl among three boys. Her father is a prominent surgeon in Morristown, and is also on the Board of Trustees of St. John Baptist School, from which fact Missy suffers unmerciful teasing. (However, THE LIVING CHURCH, in making this award, was unaware that her father is one of the trustees of the school.) Missy is in the 10th grade, and this is her third year in St. John Baptist School. She is a day student, since she lives on Mt. Kemble Avenue in Morristown nearby. Her older brother Bob is a senior at Kent, and in the summers they all go to Cape Cod and sail their boats. Missy has one of her own.

watching the other fellows play the game, afraid even to ask to play for reasons unknown to him. Now he is in the game; right in the middle of it all. The boys are urging him to do his best because the responsibility of winning the game rests with him. He will be greatly criticized. Perhaps if in public he tries to express his new knowledge, society will glare at him with hostility or even

alarm. If he meets new people and makes the least mistake so far as his manners are concerned, those people will not be at all lenient in judging his standards.

Should the difference between himself and his crowd become somewhat pronounced, youth knows that he will be considered almost a social outcast if he opposes their ideas. Will he be able to turn this criticism toward good? Should he reform himself? Should he act in a pretentious and sophisticated manner or should he remain his own natural self? Should his unusual thoughts, his abnormalities, his slowness, shyness, pretense, petulance, be considered himself? An affirmative answer to this last question suggests weakness. Youth rather must look at himself and see himself as the world sees him. Perhaps those standards which he has unconsciously set for himself should be higher. Whatever the change, youth should always maintain an allegiance to his true wonderful self in whose shadow all other inferior selves may vanish.

The wisdom of parents perplexes youth. Parents are so knowing. They always have the answer. They never need to find it; it is there for them. Their decisions are for the best, yet they have no one to guide them excepting each other. Sincerely, youth wants to know how he may attain such knowledge, such wisdom. Must he wait until he is much older to acquire this seemingly unusual gift, or can he not now form his own decisions, show his fairness in judgment, trust his own sense of right and wrong?

In his own heart youth believes that he can. He knows that there, inside himself, lies a force which pulls him constantly forward, through life's stages over each milestone which might hinder him. Youth realizes that if he will nourish enough this living power he may

progress more rapidly toward his goal of maturity. The right relationship between himself and those who love him most is only another turn in the road. Through concentration, earnest observation, through prayer to the Almighty for strength and guidance, youth will find the solution to an often hazardous problem. It is his to solve.

BETWEEN TWO WORLDS

As youth turns to find answers to his own perplexities, he discovers himself challenged by One, more grave, subtle and mysterious. Why, with his physical vigor, is he unable to conquer the ugly, meaningless vain earthiness that is about him? It just does not seem right that wars, money, streets, buses, multitudes of material things should hide that gleaming light of heaven from everyone excepting perhaps the poet or the artist. Youth almost in bitterness senses his lack of power. He knows, however, that a greater spiritual power like a light is always able to shine through life's ugliness. It seems as if he were between two worlds. He may lie down and just look into space and soon that world of eternal beauty passes before his eyes.

For a time he lives seemingly surrounded by the beauty—a very part of it. With a curious swiftness, yet as if still about him, this beauty disappears when some sharp stroke of earth disturbs him: the sound of a tractor in a nearby field or his mother's call for supper. Between two worlds. Can I be a part of both of them? Truly youth can, for who better than he lives in the midst of the spiritual world, a force of the Almighty, sent down to earth with an assigned mission. Youth can be and truly is a part of the two worlds. He lives in an atmosphere of materialism, yet from within him shines infinite brightness; his own kingdom of God.

SEMINARIES

Unit of a Faith Community

Seminarians got words of advice from experienced clergymen at the recent sixth annual Anglican Seminary Conference. The Rev. Dr. John Heuss told the students that when they are ordained and go into parish work they should set about establishing the nucleus of a faith community. Lack of faith in the majority of parishes today, he said, is the fault, not of laymen, but of the clergy.

Dr. Heuss, director of Christian Education of the National Council, who was recently elected rector of Trinity parish, New York City, gave the final lecture in a series of four by leading clergymen.*

The three-day conference held at Virginia Theological Seminary (March 27th through 29th) was attended by more than 100 students from this country's 12 seminaries and from two in Canada. Theme of the conference was "The Priest As Pastor."

Dr. Heuss both praised and criticized the Episcopal Church for its work today, saying that when one is devoted to any cause it is hard to be fair in judging that cause—"there are many things we have to be proud of in our Church."

He praised the very strong and very ably-led women's work of the Church and said that "the women are by far the best informed and most devoted members." He also praised the growing laymen's work which, he said, has come about particularly since the second world war. "Whatever is wrong with our Church," continued Dr. Heuss, "is not the fault of the laymen—it is the fault of ordained leadership."

The primary interpretation of a parish, Dr. Heuss said, should be that it is "a small section of a faith community." He added, "A parish is one aspect of the saving work of God in history. God has accomplished for man in history what man could not do for himself."

Dr. Heuss said that all other interpretations of a parish should be secondary, such as "an ecclesiastical unit of a church" with emphasis on liturgical activities; "a statistical enterprise" with emphasis on getting as many people as possible into the churches; "an organizational beehive" with emphasis on getting as many people as possible into "relatively small groups doing church housework amicably. . . ." and "a

*The Rev. Reuel L. Howe of Virginia Seminary spoke on "The Pastor and the Prayer Book Ministry"; the Rev. Richard Preston of All Saints Church, Worcester, Mass., on "The Pastor in the Community"; the Rev. Robert N. Rodenmayer of St. John's Church, Northampton, Mass., and Professor-Elect of Pastoral Theology at Church Divinity School of Pacific, on "The Pastoral Ministry to College Students." Dr. Heuss' subject was "A Program of Christian Education for the Parish."



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All these interpretations of a parish are parts of the whole, said Dr. Heuss, but the presence among parishioners of utter faith in God through Jesus Christ is of first importance.

He continued, "People are indifferent because we give the impression our task is different from what it is. People will not be taken in by these secondary things. They seek realism in religion. We can't blame secularism, but the clergy; and as soon as the clergy face this the better off they will be."

He said, "The Church does not exist for good works but for inward faith" — faith leads to good works but good works do not necessarily lead to faith.

Dr. Heuss said that after the twenties the Church became concerned about education and tried to do something about it. "As the external education of the Church improved, the Church internally began to decline in the quality of its faith life. . . . The problem in education is improving the quality of faith life within parishes. . . ."

Dr. Heuss said faith life is not very evident in the majority of parishes — "they are very cleverly-run commercial organizations." He added that the faith life does exist in all parishes within individual families.

He advised the seminarians to create a nucleus of a faith community. He cautioned them against announcing vast new programs when they first get into a parish — "any new program will be clearer to you after the first five years. . . ."

He said:

"Go into a parish and establish a good structure of relationships between the people and yourself. There is always a nucleus of people who are aware of the need for the right thing and are anxious to dedicate themselves.

"These people may not necessarily be the apparent leaders of the parish. Establish trust between the people and you as a pastor. People will do what they don't agree about doing if they trust the rector. Gather these people together and talk to them. Try to establish confidence. Small groups bring about the best relationships. "A knowledge of human beings is better than a knowledge of educational techniques. . . ."

All Sorts

Every morning in a little chapel called St. Luke's on the quiet northern edge of Sewanee's campus, a group of men gather in prayer. Among the youngest of them is a 22-year-old father, and the oldest, 57, is a veteran newspaperman.

These are the 81 students of the School of Theology of the University of the South, all of them studying to be clergymen of the Episcopal Church.

Among them are ex-teachers of everything from animal husbandry to English literature, electrical, construction, and industrial engineers, an ex-hotel manager, a Texas newspaperman, a soil conservationist, an accountant, three ex-salesmen, and a former electrical appliances manufacturer.

The roster of Sewanee's "theologs" includes a newcomer who for the past nine years has been one of Birmingham's most prominent young lawyers. The veteran newspaperman is realizing a 36-year-old wish. Another has spent the last 13 years supervising customer service for Sears-Roebuck's Southern territory. Still another is the owner and director of the Sky Valley Pioneer Camp near Zirconia, N. C., who has pioneered for many years in camping, which he describes as "America's only unique contribution to children's education."

Also among the seminarians is a former Fort Worth architect who, during his first year at St. Luke's, designed a new \$45,000 addition to St. Luke's Hall, the seminary building. These men feel that age and experience have brought them to a clearer understanding of human frailties.

Over half of the students are veterans. Twenty-six dioceses are represented, 18 of them are part owners of Sewanee. Thirty-six students are married, and have a total of 50 children ranging in age from one month to 14 years.

NOT UNIQUE BUT TYPICAL

The director of the University's new Air Force ROTC Band is a senior theolog, who also serves as instructor of music and speech at the School of Theology. Another theolog works part-time as a sports writer for the office of public relations, and two others have edited periodic news bulletins for the University. And in nearly every administrative office of the University there are seminarians' wives performing secretarial duties.

At Sewanee, where sports of all kinds are strictly for amateurs, the intramural games rouse just as much spirit and attract almost as many spectators as the intercollegiate events. The theologs are represented in each of the intramural sports — touch football, volleyball, cross country, basketball, handball, badminton, track, softball, swimming, tennis, and golf. A senior seminarian is student director of the whole intramural program for the University, and another is assistant director. One senior theolog, who was captain of the Sewanee football team during his first seminary year, has been an assistant coach the past two seasons.

Sewanee's seminarians, of all sorts, consider themselves not unique but typical of the clergy and the prospective clergy of the Episcopal Church.

St. Bernard's School

1900

Episcopal boarding school. College preparatory and general. Located in Somerset Hills 40 miles from New York. Small classes, self-help program and all athletics. Scouting, Riding, Music, Rifle, Camera Clubs. Grades 7-12. Rate — Sliding Scale.

The Rev. Robert Clayton, Rector
Gladstone, N. J.

GROTON SCHOOL

Groton, Massachusetts

A Boarding School for Boys

Age: 12 - 18
Enrollment: 198

Grades: 7 - 12
Faculty: 33

Situated in rolling New England country near the old town of Groton, 38 miles northwest of Boston. Purpose: religious, intellectual, cultural and physical education through close association between boys and faculty, but above all to cultivate, through the Christian faith, a sense of personal obligation and of social consciousness for the community and for the world.

The Rev. John Crocker
Headmaster

Harvard School

Diocesan School for Boys

53rd YEAR

Fall Term Opens
September 16, 1952

Grades Seven through Twelve

Fully Accredited
R.O.T.C. Unit

For all information apply to

THE REV. W. S. CHALMERS,
Headmaster
3700 Coldwater Canyon Rd.
North Hollywood, Calif.

EDUCATIONAL

Students Minister at Sanatorium

In 1948 some members of the entering class at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, began looking about the community to see if there were any groups of people in it whose spiritual needs were not being filled through established channels. They found their answer at Avalon, a private tuberculosis sanatorium located on the outskirts of the nearby county seat, Mt. Vernon.

At Avalon were patients of all ages, both men and women, away from home and without the pastoral care of their own ministers.

Working with the sanatorium's manager, the five initial members of the project arranged for Sunday services and for hours for pastoral calling. Soon other Bexley students joined the group, and now 22 are active. Response among the patients was gratifying. Attendance at services has tripled in the past four years, the men outnumbering the women.

Bexley students like the practical experience which the project gives them. Every Sunday at 9:30 AM services are held at the sanatorium. Three students participate in this activity: one reads the lesson, one reads prayers, and another gives the sermon. After the service a group of six or seven students stays and visits with the patients, especially with those too ill to attend the services.

During the week pastoral callers visit patients who have spiritual problems. This is supervised by Dr. John R. Stalker, professor of practical theology and rural work at Bexley Hall. Services are also held on the greater feastdays, and once every three months Communion is celebrated by the Rev. Robert Becker, rector of St. Paul's, Mt. Vernon.

A Bexley executive committee works

ST. JOHN'S MILITARY ACADEMY



For more than 66 years St. John's has prepared young Americans for college and government academies—developing in them the spirit of Christian gentlemen. Small classes permit individual attention. All sports for all. Riding, rowing, sailing. Spacious location in Wisconsin land o'lakes. Write today for catalog.

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The Rev. S. W. Green, Chap.

St. John's Military School
Salina, Kansas

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Kent School

KENT, CONNECTICUT

A Church School

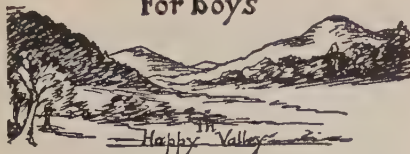
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College Preparatory Course

Application a year in advance
of time of entrance advisable

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The Headmaster

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Episcopal School in Blue Ridge Mountains of Western North Carolina. Accredited academic training in Christian atmosphere. Grades 6-12. 43rd year. 1300-acre estate. New gymnasium. Sports. Moderate cost.

For information, write:

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Legerwood, N. C.

COLLEGE PREPARATORY
HEALTH EDUCATION
CHARACTER BUILDING

ST. PAUL'S SCHOOL

Garden City, Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Fully accredited. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

ST. PETER'S SCHOOL

Peekskill

New York

College preparatory for boys. Grades 6-12. Remedial Reading. Music, sports, social activities, and home life in addition to sound academic and religious training. Self-help plan. Country setting 40 miles from New York.

Scholarships Available

Established 1938

The Rev. Frank L. Leeming,
Headmaster

EDUCATIONAL

closely with an Avalon executive committee in order to keep in close touch with the needs of the patients.

COLLEGES

Dr. Bell Looks Toward Resignation

Withdrawal of his resignation as representative of the Church at the University of Chicago is only temporary, says the Rev. Canon Bernard Iddings Bell. He will continue his work there until enough money is available to pay a competent successor.

The work of the Church on the Chicago University campus has been and continues to be highly successful, Dr. Bell reports. The problem is now to continue it adequately.

Five years ago Dr. Bell took over the work. His job was to set up relationships with the administration, the 61 faculty Churchpeople, and the students, especially those in the graduate and professional schools and the research institutes.

Besides his regular work, which has grown into something bigger than a one-man job, Dr. Bell spends about a third of his time seeking financial help for the project. Although the budget amounts to \$10,000 a year, of which \$3000 is Dr. Bell's salary, the Church has been able to supply only the salary.

The work became more and more exhausting. And there was less and less time for Dr. Bell to write, preach, and lecture, three of the media through which, with his extensive experience in religion and education, he has made valuable contributions to the Church.*

Last fall Dr. Bell resigned. The resignation, he said, would take effect June 1st. He asked Bishop Conkling of Chicago and the Episcopal Church Faculty Council, which owns the Church's property on the campus and directs the work, to appoint a new priest.

Advice from experts and a review of the situation showed that it was impossible with the available salary to get a priest with the necessary experience and knowledge. Rather than see the work taken on by a young and inexperienced priest or, as an alternative, given up entirely, Dr. Bell agreed to stay on. He said:

"The Church's work at the University is important, so much so that I hope it may be adequately continued. An incumbent ought not to be asked both to finance it and run it; and yet I have to do that and forego a larger service to the Church

*Dr. Bell's books include *Beyond Agnosticism*, *The Altar and the World*, and *The Church in Disrepute*. He recently delivered the Merrick Lectures at Ohio Wesleyan University, and while there was awarded the honorary degree of Doctor of Humane Letters. He also holds the B.A., B.D., S.T.D., D.D., Litt.D., LL.D., and the Pd.D. degree.

ST. THOMAS CHOIR SCHOOL

121-123 West 55th Street
New York 19, New York

Private boarding school established 1919 to train boys for the Choir of St. Thomas Episcopal Church, 5th Ave. and 53rd St. Excellent musical training. High academic standards.

Grades 5 to 8. Endowed. Fee—\$250 per annum to cover incidentals. Voice test and scholastic examination. Boys must live in vicinity of New York.

T. Frederick H. Candlyn, Mus.D.,
Choirmaster. Henry B. Roney, Jr.,
M.A., M.Ed., Headmaster.

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Hartford, Conn.

Established 1859

Grades 5 - 12

A College Preparatory Boarding and Day School for Boys. Tuition — \$500 \$800 according to financial ability. The School is designed to give the best in education at minimum cost. Accredited.

Enrollment 90. Faculty 9.

Rev. Nicholas M. Feringa
Headmaster



FOUNDED 1858

Announces

The thirty-eighth season of its
SUMMER SCHOOL-CAMP
June 23—August 2, 1952

BOYS

Juniors: Age 9-13 — Seniors: Age 14-18
Combines summer camp recreational activities with instruction by Shattuck masters to meet each boy's needs.

FOR SUMMER SCHOOL-CAMP CATALOG
WRITE DIRECTOR OF ADMISSIONS

522 Shumway Hall
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CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City



NATIVITY SCENE, *St. Agnes School, Albany, N. Y.*

and to education. I am willing to stagger along at it for awhile, since I must; but withdrawal of my resignation is only temporary."

In the Path of a Stampede

In the fall of 1951 Daniel Baker College, the Episcopal college of the Southwest, inaugurated a financial campaign to be carried out over a period of five years and aiming at \$2,500,000. Committees are being organized throughout Texas in the larger cities to push the campaign, which is being piloted by an experienced and expert concern, the National Fund Raising Service, Inc.

Nathan Adams, honorary chairman of the board of the First National Bank of Dallas, is chairman of the campaign. W. W. Lynch, president of the Texas

Power and Light Company, is the chairman of the drive for scholarships. Industry and commercial organizations are being asked to give \$1,000 scholarships for a five-year period. The recent interest of industry in small private colleges has prompted this scholarship appeal.

When Daniel Baker College began, the attitude of most Churchmen in Texas was apathetic. In spite of the fact that in taking over the college the Church had received a million dollar gift in buildings, endowment, and land, it was a long time before any sign of interest at the parochial level began to be displayed.

The college began practically without funds. Response has not yet reached a level where the college is secure. Last year the total gifts of the Episcopal Church to the college was \$3,600 against a budget of \$134,000, a little over 2% of the total money required to run a budget that in itself is said by the college officials to be inadequate to the need.

The campaign has been launched, according to college officials, in an effort to arouse the Church to the fact that "in the creation of the Episcopal College of the Southwest lies the greatest educational opportunity ever presented to the Church. The singular importance of this opportunity is revealed at once by the fact that Texas is the fastest growing state in the Union, that the migration of industry southwestward is virtually a stampede, and that industry in Texas has not reached economic maturity."

One significant feature of the campaign has been a drawing by an architect of the proposed new campus, which includes three buildings now in existence, but adds five new ones. Central to the campus in this projection is the chapel designed to fit in with the low-flung architecture of the Southwest, and with its spire and surmounting cross dominating the campus as the chapel and its teaching are designed to dominate the curriculum.

Bishop Named to Sweet Briar

Bishop Watson of Utah has recently been appointed to the Board of Overseers of Sweet Briar College, Sweet Briar, Va. The term of appointment is six years.

NURSING

50 Years In Boise

St. Luke's Hospital and Nurses' Training School in Boise, Idaho, has come a long way since it was founded by the Church in 1902. In the beginning it had six beds. Now it can accommodate 245 patients with complete, up-to-date care.

Besides a school of nursing, it has a

The National Cathedral Schools

ST. ALBANS SCHOOL (for boys)

CANON CHARLES MARTIN
Headmaster

— AND —

THE NATIONAL CATHEDRAL SCHOOL (for girls)

KATHARINE LEE
Principal

Grades 4-12 • College Preparatory
Day and Resident

Located on 58-acre
Cathedral Close

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GIRLS

St. Agnes School

A COUNTRY DAY AND BOARDING SCHOOL FOR GIRLS

Excellent College Preparatory record. Special courses arranged for girls not contemplating college.

Piano, Choral Work and Art are offered. All classes are small, and individual attention is given to each pupil.

Sports fields, 45 acres in extent, offer facilities for games of all kinds.

Day pupils range from Kindergarten to College Entrance. Boarders from Grade VII to College Entrance.

MISS BLANCHE PITTMAN

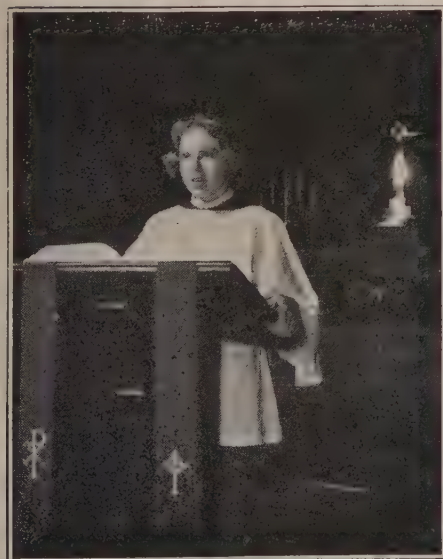
Principal
Albany, N. Y.

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• Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course for the non-college girl emphasizing music or art. Courses in Religious Education required of all students. Liberal scholarships for able students. Gymnasium, indoor tiled swimming pool. Wooded campus. Outdoor classes as weather permits. Write for catalog.

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at Rowland Hall, Salt Lake City,
Utah.

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An accredited Episcopal Day School with an age range of 7-18 and a grade range of 2-12. General High School Graduation, College Preparatory and Business Courses. Special emphasis placed upon Christian Education for every scholar—Chapel services.

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FOUNDED 1867

Founded 1884

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Tacoma, Washington

College Preparatory
Boarding and Day School for
Girls

69th year opens
Wednesday, September 10, 1952

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"From Strength to Strength"

The Bishop's School

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A Resident and Day School for Girls
Grades Seven through Twelve

College Preparatory
and General Courses

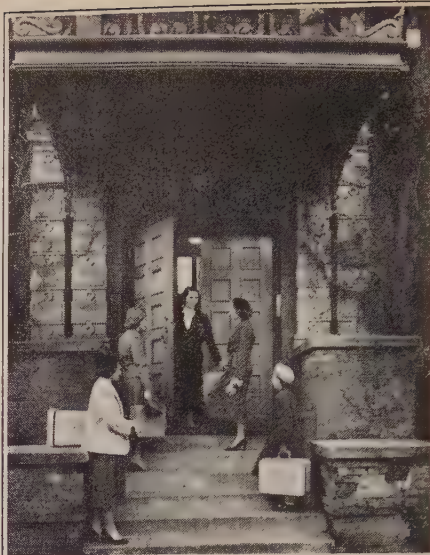
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Twenty-Acre Campus
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Tennis, Hockey, Basketball, Riding

The Rt. Rev. Francis Eric Bloy
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Caroline S. Cummins, M.A.
Vassar College Headmistress



ARRIVAL in September, St. Helen's
Hall, Portland, Ore.

School of Medical Technology and a school for training X-ray technicians.

It has a new isolation unit with facilities that had been lacking in Idaho.

On a recent Sunday afternoon more than 3000 residents of Boise toured the hospital. All afternoon and on into the evening they looked over the hospital's departments and stopped to see exhibits of each department's activities.

The main business of the day was executed in the chapel. There 200 people crowded together to witness the dedication, by Bishop Rhea of Utah, of new additions, which, with new equipment, are valued at nearly a million dollars.

SECONDARY

St. Andrew's Is Host

St. Andrew's School for boys, Middletown, Del., was host on March 29th to 155 young people, in grades nine to



RECESSIONAL at weekly Evensong, St. Mary's Hall, Burlington, N. J.

12, and their adult advisors during the annual spring youth conference of the diocese of Delaware.



WHAT MAKES A FROG tick. Howe Military School, Howe, Ind.

ST. JOHN BAPTIST SCHOOL FOR GIRLS

Established 1880



An Accredited
Boarding and
Day School for
Girls

In the Country
near Morristown

Under the care of
the Sisters of St.
John Baptist
(Episcopal Church)

College Preparatory and General Courses, Music and Art

Ample Grounds, Outdoor Life

Moderate tuition

For catalog address

The Sister Superior
Box 56, Mendham, N. J.

St. Katharine's School

Davenport, Iowa

IN ITS 69th YEAR! St. Katharine's School, controlled by the Episcopal Diocese of Iowa, offers girls a sound program of scholastic, physical, spiritual and social training. Excellent college preparatory, general courses. Nursery—12. Fully accredited. Sports with riding and swimming. Fine arts include speech, art, piano, voice and organ.

Write for Catalog and "Spokesmen"

Miss Katherine Zierleyn, Head of School, Box LC, Davenport, Iowa



CHURCH SCHOOLS

Annotated List

Below are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are specially interested in some unofficial way in the Church.

The information was furnished by the schools themselves in reply to a request from The Living Church.

Asterisk (*) indicates no reply to questionnaire.

PRIMARY & SECONDARY BOYS

California

Harvard School, North Hollywood; 1900; headmaster, Rev. William S. Chalmers; chaplain, Rev.



PASCHAL CANDLE: Margaret Hall, Versailles, Ky.

John Gill; faculty, 24; students, 270; day and boarding; grades 7-10; tuition, \$700; room and board, \$750-\$850; half tuition scholarships available for 20 boys; diocesan school; college preparatory; accredited, Univ. of Calif.

Connecticut

*Choate School, Wallingford.

*Kent School, Kent.

*Pomfret, Pomfret.

*Rectory School, Pomfret.

Salisbury School, Salisbury; 1901; headmaster, Rev. George D. Langdon; faculty, 15; students, 116; grades 8-12; boarding; \$1750, including board and room; scholarship assistance available; college preparatory; accredited, State of Conn., N.E.C.E.B.

South Kent School, South Kent, 1923; Samuel S. Bartlett, headmaster; chaplain, Rev. Alonzo L. Wood; faculty, 16; students, 125; boarding; grades 8-12; tuition, board and room, \$1600, varying according to means; college preparatory; accredited, Conn. State Board.

Watkinson School, Hartford; 1859; headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. Charles Geerts; faculty, 9; students, 80; grades 5-12; \$500, day students; \$800, tuition, room, and board; varying rates; college preparatory; accredited, Conn. State Bd. of Educ.

*Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown; 1929; Rev. Walden Pell II, headmaster; Rev. James O. Reynolds, chaplain; faculty, 19; students, 143; grades 8-12;



HORSES AND RIDERS at St. Mary's School, Sewanee, Tenn.

\$500-\$1600, including room and board; variable; operated under the Episcopal Church School Foundation; college preparatory; accredited, Middle States, Del. Board of Educ.

District of Columbia

St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington; 1909; Canon Charles Martin, headmaster; Rev. E. Pink-

SAINT MARY'S HALL

Episcopal Boarding School for Girls
Faribault, Minnesota
87th Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ratio one to five. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus. Write for catalog.

Phyllis M. Newman, M.A.
Headmistress

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There she will find the joy of Christian living in a home atmosphere. Thorough Church training. College Preparatory and general courses offered: Accredited. Seventh grade through High School.

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The Sister Superior, C.S.M.
ST. MARY'S SCHOOL
Sewanee, Tennessee

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Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory.

Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court.

FOR CATALOG ADDRESS:

The Principal

BOX B, VERSAILLES, KY.

St. Mary's Hall

FOUNDED 1837

Burlington, New Jersey

An Episcopal Boarding and Day School for Girls. Strong Elementary Department with separate dormitory. Thorough College Preparatory and General Courses. Music, Art, Dramatics, Sports. Careful attention to individual growth and progress.

Conveniently located four and a half miles from intersection
No. 5 of the New Jersey
Turnpike

Florence Lukens Newbold,
Headmistress
Box L C

Rowland Hall School for Girls

Salt Lake City 3, Utah

A boarding and day school for girls, founded in 1880 by Bishop Tuttle, enrolling students from Nursery School through High School, with resident students from age twelve to eighteen. Fully accredited by the Northwest Association, Rowland Hall prepares for all major colleges. Daily chapel service with vested choir, and four year course in Bible. Music, art, dancing, drama, and all sports. Skiing and winter sports areas unsurpassed in an environment of geographical and historical interest. Dry, sunny climate, 4500 foot altitude. Pleasant relaxed home life. Day \$150-\$400—Boarding \$1450.00.

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box L Vicksburg, Miss.

Hannah More Academy

The Diocesan girls' school for Maryland. Grades 6-12. Boarding and Day. Accredited. College preparatory and general courses. Small group. Homelike atmosphere. Modern methods, aims, equipment. Music, art, speech. Riding and other sports. Cultural advantages of Baltimore and Washington. Established 1832. Catalog. Victor L. Cain, Headmaster, Reisterstown, Maryland

KEMPER HALL

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Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC, KENOSHA, WIS.

Saint Mary's-in-the-Mountains

Founded 1886

A small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. Ninth through twelfth grades. Emphasis upon art and music. Horseback riding, mountain climbing, skiing, tennis, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal
LITTLETON NEW HAMPSHIRE

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

When writing to the Church Schools
advertising in this issue, please mention
THE LIVING CHURCH.

SPECIAL

TUJUNGA HIGHLAND SCHOOL

TUJUNGA, CALIF.

Established 1946

Individualized training and treatment for the child disturbed by emotional problems. Non-competitive academic program; relaxed home atmosphere; rich recreational and craft program. Psychiatric supervision; therapeutic guidance.

For complete information, write

Mr. & Mrs. L. Z. Rung
6658 Day Street • Tujunga, Calif.

ney Wroth, Jr., chaplain; faculty, 36; students, 373; day students, 4-12th grade; boarders, 8-12th grade; tuition, \$540-\$615, including lunches; room, board, and tuition, \$1400; scholarships available; under the National Cathedral; college preparatory; accredited, Middle States Association of Colleges and Secondary Schools.

Indiana

Howe Military School, Howe; 1884; supt., Col. B. B. Bouton; chaplain, Rev. Robert J. Murphy, D.D.; faculty, 26; students, 260; boarding; grades 5-12; tuition, \$1250-\$1350, including board and room; some jobs and scholarships available; diocesan school; college preparatory with R.O.T.C. training; accredited, North Central Assoc. of Colleges and Secondary Schools.

Iowa

St. Katherine's School, Davenport, (see Girls' Schools).

Kansas

St. John's Military School, Salina; 1887; Col. Rev. R. L. Clem; chaplain, Rev. Stephen W. Green; faculty, 10, students, 100; grades 4-12; boarding; tuition, \$875-\$950, including room and board; 10 scholarships; Bishop of district is ex-officio pres.; college preparatory.

Kentucky

Margaret Hall School, Versailles. (See Girls' Schools.)

Maryland

*St. James' School, St. James.

*St. Paul's School, 2101 W. Rogers Ave., Baltimore.

Massachusetts

Brooks School, North Andover; 1927; Frank D. Ashburn, headmaster; faculty, 20; students, 146; boarding; grades 7-12; \$1900; about 25 scholarships; Bishop of diocese chairman of board of trustees; college preparatory; accredited, New England Association.

Groton, Groton; 1884; headmaster, Rev. John Crocker; chaplain, Rev. Malcolm Strachan; faculty, 33; students, 198; grades 7-9 (sometimes 10); tuition \$1750 including room, board, laundry; some scholarships; headmaster in orders, Bishop of diocese on board; college preparatory.

Lenox School, Lenox; 1926; Rev. Robert L. Curry, headmaster and chaplain; faculty, 10; students, 70; grades 7-12; boarding and day; \$400-\$550, day students; \$1250 boarding; tuition varies according to means; college preparatory; member of Sec. Educ. Bd.

*St. Mark's, Southboro.

Michigan

Cranbrook School, Bloomfield Hills; 1927; Harry D. Hoey, headmaster; Rev. Walter H. Young, chaplain; faculty, 30; students, 260; grades 7-12; day and boarding; day students, \$750; boarding, \$1650; scholarship grants total \$27,000 per year; majority of trustees are communicants of Episcopal Church; college preparatory; accredited, Univ. of Michigan.

Minnesota

*Breck School, St. Paul.

Shattuck School, Faribault, 1858; Rev. Sidney W. Goldsmith, Jr., headmaster and rector; Rev. Joseph M. McKee, chaplain; faculty, 28; students, 200; grades 9-12; boarding and day; \$1495; scholarships available; diocesan school; college preparatory with MI-R.O.T.C.; accredited, Univ. of Minnesota.

St. James Military School, Faribault; 1901; M. W. Horstman, headmaster; Very Rev. Charles R. Allen, chaplain; faculty, 7; students, 48, grades 1-8; boarding and day; \$1050, plus uniform and incidentals; diocesan school.

Missouri

*The Taylor School, Clayton.

New Hampshire

Holderness School, Plymouth, N. H.; 1879; headmaster, Donald C. Hagerman; chaplain, Rev. Leverett Davis; faculty, 12; students, 75; day and

boarding; grades 9 to 12; tuition, including room and board, \$1700; scholarships granted; diocesan school; college preparatory; accredited, N.E. College certifying board.

St. Paul's, Concord, 1856; Henry C. Kittredge, rector; Rev. Charles T. Webb, chaplain; faculty, 59; students, 459; boarding; grades 7-10; \$1600; 90 boys receive scholarship aid in varying amounts; college preparatory; accredited, New England Association of Colleges and Sec. Schools.

Nebraska

*Talbot Hall, Omaha, Neb.

New Jersey

*Morristown School, Morristown.

St. Bernard's School, Gladstone; 1900; rector and headmaster, Rev. Robert L. Clayton; faculty, 10; students, 90; grades 7-12; tuition, room and board, \$1250; day tuition, \$650; college preparatory; accredited, State of N. J.

New York

*Ascension Day School, West New Brighton. (Also coeducational).

NURSING

BISHOP CLARKSON MEMORIAL HOSPITAL SCHOOL OF NURSING

founded in 1888

Sponsored by the Episcopal Church and open to young women of all denominations. School accredited by the Nebraska Bureau of Education and Registration for Nurses. Three year diploma school affiliated with University of Omaha. For catalogue write:

Director of Nurses
Bishop Clarkson Memorial Hospital
26th at Dewey Avenue
Omaha Nebraska

Member of Episcopal Hospital Assembly

THE CHURCH HOME AND HOSPITAL

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***Hoosac School**, Hoosick.

The Malcolm Gordon School, Garrison-on-Hudson; 1927; Malcolm Kenneth Gordon, headmaster; faculty, 5; students, 25; grades 3-8; tuition, \$1650, including board and room; scholarship aid; preparation for secondary schools; member of S.E.B.

***Manlius School**, Manlius.

St. Paul's School, Garden City, L. I.; 1877; Rev. Canon Ernest Sinfield, headmaster and chaplain; faculty, 19; students, 168; grades 5-12; day and boarding; \$600-\$700, day students; \$1300, boarders; under jurisdiction of the Cathedral Chapter; college preparatory; accredited, Middle States Assoc.

St. Peter's School, Peekskill; 1938; Rev. Frank C. Leeming, headmaster; Rev. Edwin K. Packard, chaplain; faculty, 9; students, 60; grades, 7-12; \$1300, boarding; \$500, days; tuition varies; college preparatory; accredited, Univ. State of N. Y.

St. Thomas Church Choir School, 121-123 W. 55th St., New York City; 1918; Henry B. Roney, Jr., headmaster; Rev. Roeliff H. Brooks, Rev. James H. Morgan, Rev. John C. Francis, chaplains; faculty 11; students, 40; grades 5-8; boarding; \$250 equipment fee; choir school of St. Thomas Church; general elementary and junior high school academic work; accredited, University of State of New York.

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Patterson School, Legerwood; 1909; George F. Wiese, supt.; Rev. Boston M. Lackey, chaplain; faculty, 7; students, 60; grades 6-12; \$650, tuition, board and room; part scholarships given to superior students; diocesan owned; college preparatory; accredited, N. C. State Dept. of Public Instruction.

Oregon

St. Helen's Hall, Portland. (See Girls' Schools).

Pennsylvania

Ascension Academy, 315 Shady Ave.; Pittsburgh; 1947; J. Robert Izod, headmaster; Rev. Hugh S. Clark, chaplain; faculty, 9; students, 95; day school; grades 1-6; coed. pre-school, nursery, kindergarten, 1st grade; tuition, \$180-\$340; sponsored by diocese.

Church Farm School, Glen Loch; 1918; Dr. Charles W. Shreiner, headmaster and chaplain; faculty, 8; students, 87; grades 5-9; Tuition, room and board, \$400-\$800, varying according to means; Bishop is president of the board; college preparatory; accredited, Dept. of Educ. State of Pennsylvania.

Episcopal Academy, Merion; 1785; Dr. Greville Haslam, headmaster; Rev. Elbert K. St. Claire, chaplain; pre-kindergarten -12; day school; faculty, 60; students, 625; tuition, \$310-\$635; college preparatory; accredited, Middle States Assoc.

***Meadowbrook School**, Meadowbrook.

***St. Peter's Choir School**, Philadelphia.

***Mercersburg Academy**, Mercersburg.

***Valley Forge Military Academy**, Wayne.

Rhode Island

***St. Andrew's School**, West Barrington.

St. Dunstan's School, 88 Benefit St., Providence; 1929; Roy W. Howard, headmaster; Rev. John S. Higgins, Rev. Howard C. Olsen, chaplains; faculty, 10; students, 150; pre-primary -9; day school; tuition, \$250-\$450; financial aid is granted.

***St. George's School**, Middletown.

***St. Michael's School**, Newport.

South Carolina

***Porter Military Academy**, Charleston.

South Dakota

***All Saints School**, Sioux Falls. (Also Coeducational).

Tennessee

St. Andrew's School, St. Andrews; 1905; Rev. Bonnell Spencer, OHC, supt.; Rev. Harvey A. Simmonds, chaplain; faculty, 10; students, 106; grades 8-12; tuition, room and board, from \$700, varying according to means; under the direction of the Order of the Holy Cross, a Monastic Order of the Church; college preparatory and general; accredited, So. Assoc. of Sec. Schools & Colleges; Mid-South Assoc. of Private Schools.

***Sewanee Military Academy**, Sewanee.

Texas

St. Mark's School of Texas, 10800 Preston Rd., Dallas; 1933; Robert H. Iglehart, headmaster; Rev. A. B. Boyer, chaplain; faculty, 25; students, 172; day and boarding; day, grades 1-12; boarders, grades 5-12; tuition, \$590-\$795; \$1975, all inclusive: tuition, board, room, extras, allowance, laundry, etc.; financial help available; college preparatory; accredited, Texas State Board of Education.

St. Mary's Hall, San Antonio. (See Girls' Schools).

St. Stephen's Episcopal School, Box 818, Austin 64; Rev. William Brewster, headmaster and chaplain; faculty, 14; students, 110; \$1350 tuition, room, and board; some scholarships available; diocesan owned; college preparatory; accredited, Texas State Education Agency and Southern

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Episcopal High School, Alexandria; 1839; Richard P. Thomsen, headmaster; Rev. J. L. B. Williams, chaplain; faculty, 21; students, 245; grades 9-12; board, room, tuition, \$1400; bishops of state ex-officio members of board; college preparatory; accredited, So. Assoc. of Colleges & Secondary Schools.

St. Christopher's School, Richmond; 1920; Robert W. Bugg, headmaster; Rev. Henri B. Pickens, chaplain; faculty, 32; students, 460; kindergarten-12th; tuition, \$200-\$425; room and board, including tuition, \$1025; diocesan owned; college preparatory; accredited, So. Assoc. and Va. State Board.

*St. Stephen's School, Alexandria.

*Virginia Episcopal School, Lynchburg.

Washington

Annie Wright Seminary, Tacoma. (See Girls' Schools).

Wisconsin

Northwestern Military and Naval Academy; Lake Geneva; 1888; Rev. James Howard Jacobson, superintendent and chaplain; faculty, 17; students, 115; grades 7-12; \$1882, all inclusive charge for one year; Church affiliated; Bishop of Chicago chairman of board of trustees; accredited, North Central Assoc.

St. John's Military Academy; Delafield; 1884; Brig. Gen. Roy F. Farrand, pres.; Rev. Sidney H. Croft, chaplain; faculty, 41; students, 322; grades

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- | | |
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Chelsea Square, New York 11, N. Y. | 1857 The Divinity School of the Protestant Episcopal Church in Philadelphia.
4205 Spruce St., Philadelphia 4, Pa. |
| 1823 The Protestant Episcopal Theological Seminary in Virginia.
Theological Seminary, Alexandria, Va. | 1858 Seabury-Western Theological Seminary.
600 Haven Street, Evanston, Ill. |
| 1824 Bexley Hall. The Divinity School of Kenyon College.
Gambier, Ohio. | 1867 Episcopal Theological School.
99 Brattle St., Cambridge 38, Mass. |
| 1842 Nashotah House.
Nashotah, Wis. | 1878 The School of Theology of The University of the South.
Sewanee, Tenn. |
| 1854 Berkeley Divinity School.
38 Hillhouse Ave., New Haven 11, Conn. | 1893 The Church Divinity School of the Pacific.
2451 Ridge Road, Berkeley 9, Calif. |

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GIRLS California

The Bishop's School, La Jolla; 1909; Miss Caroline S. Cummins, headmistress; Rev. Frederick J. Stevens, chaplain; faculty, 24; students, 140; day students, grades 7-12; boarders, grades 8-12; tuition, \$540; room and board, \$1800; bishop is president of board; college preparatory and general courses; accredited, Univ. of Calif.

*The Girls' Collegiate School, Claremont.

*Palmer School for Girls, Walnut Creek.

Connecticut

Rosemary Hall, Greenwich; 1890; Eugenia B. Jessup, headmistress; Rev. Clarence R. Haden, Jr., chaplain; day and boarding; faculty, 16; students,



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120; tuition, \$600-\$700; room and board, \$1300-\$1400; grades 7-12; scholarships; college preparatory; accredited, Conn. Board of Education.

*St. Margaret's School, Waterbury.

District of Columbia

*National Cathedral School, Mount St. Alban.

Iowa

*St. Katherine's School, Davenport.

St. Monica's School for Girls; Des Moines; Mrs. Gladys Helgeson, executive director; Rev. P. M. Casady, chaplain; social service agency; jr. and sr. high school; two housemothers, case worker; 17 students; room, board varies; committing agencies or persons pay \$10 per week for support of girl; diocesan owned.

Kentucky

Margaret Hall School, Versailles, 1898; Sister Rachel, OSH, principal; Rev. George A. A. Tocher, chaplain; faculty, 20; students, 85; grades 1-12; day and boarding; day boys accepted grades 1-7; tuition from \$100-\$180; room and board from \$550-\$1200, varying according to means; operated by the Order of St. Helena; college preparatory; accredited, So. Assoc. of Colleges & Sec. Schools.

Maryland

*Hannah Moore Academy, Reisterstown.

Massachusetts

St. Anne's School, Arlington Heights; 1926; Rev. Mother, OSA, headmistress; Society of St. John the Evangelist provides the chaplain; faculty, 13; students, 70-80; grades 2-12; tuition, \$200-\$300;

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St. Mary's Hall, Faribault; 1866; Miss Phyllis Newman, headmistress; Very Rev. Charles R. Allen, chaplain; faculty, 20; students, 85; grades 9-12, day and boarding; \$350 day students; tuition, room and board, \$800 (clergy rate)—\$1280; scholarships available; diocesan school; bishop of Minnesota is president of board and rector; college preparatory; accredited, North Central Assoc. of Secondary Schools and Colleges; Univ. of Minn.

Mississippi

*All Saints Episcopal Junior College, Vicksburg.

Nebraska

*Brownell Hall, Omaha.

New Hampshire

St. Mary's-in-the-Mountains, Littleton; 1886; Miss Mary Harley Jenks, principal; Rev. William

appointed by Diocesan Foundation; college preparatory; accredited, Middle States Assoc.; State of New Jersey.

New York

*Cathedral School of St. Mary, Garden City, L. I.

*Mary Warren Free Institute, Troy.

St. Agnes School, Albany 4; 1870; Blanche Pittman, principal; Rev. J. Ramsey, chaplain; faculty, 32; students, 257; day students, kg-12; boarders, 8-12; boys accepted in kg.; day tuition, \$200-\$400; boarders, \$1400; varying according to means; diocesan school; college preparatory; accredited, Middle States Assoc.; N. Y. Regents.

*St. Faith's School, Saratoga Springs.

*St. Mary's School, Peekskill.

North Carolina

*St. Mary's School and Junior College, Raleigh.

Oregon

St. Helen's Hall, 1855 S.W. 13th, Portland; 1869; Miss Jane Allen Saxton, headmistress; Rev. Neville Blunt, chaplain; day and boarding, boys, kg. to 4th grade; day students, kg.-12; boarders, 1-12; tuition, \$250-\$450; room and board, \$750-\$950; scholarships; faculty, 29; students, 320; bishop pres. of board, which is appointed by bishop or diocesan convention; college preparatory; accredited.

7-12; day and boarding; tuition, \$200; room and board, \$1000; varies according to means; operated by the Sisters of St. Mary; college preparatory; accredited, So. Assoc. of Colleges and Preparatory Schools.

Texas

St. Mary's Hall, 117 E. French Pl., San Antonio; 1879; Miss Gretchen Tonks, headmistress; Rev. Samuel Orr Capers, chaplain; faculty, 36; students, 300; day and boarding; boys, grades 1 to 3; boarders, grades 5-12; day students, grades 1-12; tuition, \$250-\$400; room and board, \$1000; college preparatory; accredited, So. Assoc. of Secondary Schools and Colleges; Texas State Dept. of Educ.

Utah

Rowland Hall School for Girls; Salt Lake City; 1880; Mrs. Elizabeth T. Corr, principal; Bishop Watson, rector; faculty, 26; students, 187; day and boarding; nursery—12th grade; boys admitted nursery—2nd grade; boarding 7th-12th grade only; tuition, \$150-\$400; room and board, \$650-\$1050; varying according to means; bishop is



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Weber, chaplain; faculty, 11; students, 60; grades 9-12; room, board, tuition, \$1400; some scholarship aid; diocesan school; college preparatory; accredited, New England Assoc. of Colleges and Sec. Schools.

New Jersey

St. John Baptist School, Mendham; 1880; Sister Mary Barbara, CSJB, Sister Superior; Rev. E. J. Templeton, chaplain; faculty, 10 full-time, 6 part-time; students, 40; grades 7-12, day and boarding; \$1200, including board and room; scholarships available; operated by the Sisters of St. John Baptist; college preparatory and general; accredited, Middle States Assoc. of Colleges & Sec. Schools.

*St. John's School, Mountain Lakes.

St. Mary's Hall, Burlington; 1837; Miss Florence Lukens Newbold, headmistress; Rev. Robert P. Varley, chaplain; faculty, 18; students: 40 boarding, 60 day; grades 1-12; \$1400 boarding; \$250-\$400, day; some scholarships available, \$200-\$300; bishop of diocese is pres. of board; trustees are

ited, N.W. Assoc. of Independent Schools, National Assoc. of Independent Schools.

Pennsylvania

Ascension Academy, Pittsburgh. (See Boys' Schools).

*Burd School for Girls, Philadelphia.

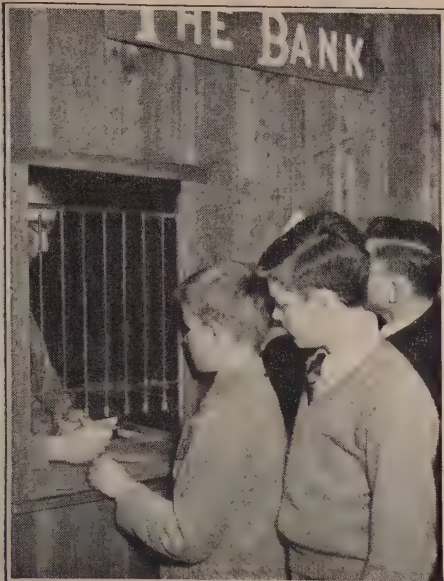
South Dakota

*All Saints' School for Girls, Sioux Falls.

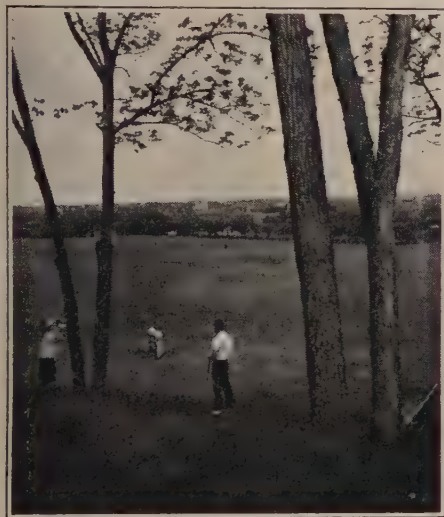
St. Mary's School, Springfield; 1873; Miss G. Bernice Holland, headmistress; Rev. Francis Carrington, chaplain; faculty, 6; students, 50; boarding; grades 4-12; tuition, \$60; missionary project of the Church; college preparatory; accredited, S. Dak. Dept. of Public Instruction.

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Washington

Annie Wright Seminary, Tacoma; 1884; Ruth Jenkins, headmistress; Rev. Canon Arthur Bell, chaplain; faculty, 45; students, 310; day and boarding, kindergarten-12; boys accepted kg. to grade 2; boarding, 2-12; tuition, \$225-\$450; room and board, \$1350-\$1550; college preparatory; accredited, Northwest Assoc. of Sec. and Higher Schools.

St. Paul's School for Girls, Walla Walla; 1872; Hedwig Zorb, headmistress; Rev. Bertram A. Warren, chaplain; faculty, 11; students, 60; day and boarding; grades 7-12; tuition, \$250-\$340; room and board, \$975; district owned; college preparatory; accredited, State of Washington and Northwest Assoc. of Secondary and Higher Schools.

Wisconsin

***Kemper Hall**, Kenosha.

Wyoming

Jane Iverson Memorial Hall, Laramie; 1921; Josephine W. Whitehead, principal; Very Rev. Otis G. Jackson, chaplain; faculty, 4; students, 24; grades 7-12; \$750; owned and directed by Church; general high school, college preparatory courses; students attend Univ. High School; accredited, No. Central Assoc.

COEDUCATIONAL

California

Ascension Parish Day School, Sierra Madre; 1947; Sister Noel, CSM, principal; Rev. Harley G. Smith, Jr., chaplain; faculty, 10; students, 122; day school; kindergarten-8th grade; tuition, \$76.50-\$135; scholarship help available; parish school of the Church of the Ascension; regular kindergarten, primary, and elementary school curriculum, plus religion and Christian citizenship; accredited, Diocese of Los Angeles, Division of Parish Day Schools.

***St. Mary of the Angels**, Hollywood.

***St. Matthew's Parish School**, Pacific Palisades.

Tujunga Highland School, 6658 Day Street, Tujunga; 1946; headmistress, Mrs. Louis Z. Rung; chaplain, Rev. J. E. Livingston; faculty, three; students, 17; boarding and day; grades one through eight; ages 6 through 12; tuition, \$2500 to \$3500, varies with difficulty of case; proprietors are Episcopalians; rehabilitation of emotionally disturbed children; accredited State Social Welfare Department of California.

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Abbie Loveland Tuller School, Fairfield; 1938; faculty, 10; day school; nursery to high school; owned and operated by the Order of the Teachers of the Children of God; general elementary courses.

***Merricourt School**, Berlin.

Abbie Loveland Tuller School, Washington; 1942; faculty, 18; day and boarding school; boys, nursery to 4th grade, day only; girls, nursery through college; tuition, \$200-\$500; room and board, \$1000-\$3000; varying according to means; owned and operated by the religious order of the Teachers of the Children of God; college preparatory, junior college, and teacher training.

District of Columbia

***Beauvoir**, National Cathedral Elementary School, Washington.

Illinois

***St. Edmund's School**, 6105 S. Michigan Ave., Chicago.

Maryland

Immanuel School, Glencoe; 1949; headmaster and

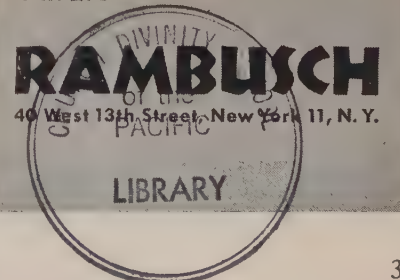
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Abbie Loveland Tuller School, Barnstable; 1932; faculty, 5; owned and operated by the religious order of the Teachers of the Children of God; day and boarding; grades 1-8, girls and boys; 4th to college, boys only; tuition, \$200-\$500; room and board, \$1,000-\$3,000, varying according to means; college preparatory.

New York

Advent-Tuller School, Westbury, L. I.; 1950; faculty, 6; owned and operated by the religious order of the Teachers of the Children of God; day school; all grades; \$200-\$500.

Ascension Day School, 215 Manor Rd., Staten Island; 1932; Rev. Raymond G. Rogers, headmaster



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and chaplain; faculty, 4; students, 68; kindergarten to 6th grade; \$145-\$180; parochial school; elementary courses.

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Grace Church School, 86 Fourth Ave., New York City; 1894; E. Allison Grant, headmaster; Rev. Louis W. Pitt, chaplain; faculty, 18; students, 176; day school; nursery-8th grade; tuition, \$325-\$500, varying according to means; parish school of Grace Church.

Greer School, Hope Farm, Dutchess County; 1906; Dr. Randle Elliott, director; rectors of nearby churches serve as chaplains; faculty, 21; students, 200; grades 1-12; boarding only; tuition ranges from no charge to \$400; room and board from no charge to \$1000; varying according to means; chapel is under diocese of New York; college preparatory, business, and vocational courses; accredited, N. Y. State Dept. of Educ.

St. Hilda's School, 621 W. 113th St., New York City; 1950; Sister Ruth, SSJD, headmistress; Rev. Canon Edward N. West, chaplain; faculty, 8; students, 81; parish day school; nursery-3d grade; tuition, \$300-\$375, varying according to means; will be incorporated under the Regents of the State of N. Y.

St. Luke's School, 487 Hudson St., New York City; 1945; Rev. Paul C. Weed, Jr., headmaster and chaplain; faculty, 9 full-time, 4 part-time; students, 124; nursery-8th grade; tuition, \$400-\$500; scholarship aid; parish day school of St. Luke's Chapel.

Webster Day School, 217-55 100th Avenue, Queens Village, N. Y.; 1950. (Mrs.) Mildred T. Conklin, directress. Rev. Harold F. Lemoine, chaplain. Faculty, 5. Students, 54. Grades 1-5 and kindergarten. Tuition: \$185-\$225. Discount for parish-

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Pen Ryn Episcopal School, Andalusia; 1912; Raymond J. Saunders, headmaster; Rev. Percy J. Brown, chaplain; faculty, 9 full-time, 3 part-time; students, 115; kindergarten-8th grade; parish day school owned by All Saints' Church, Torresdale; general primary courses; accredited, Pennsylvania Assoc. of Private Academic Schools.

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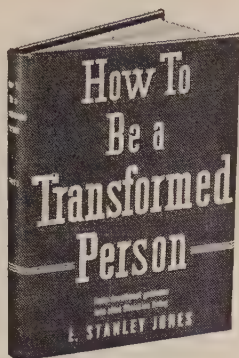
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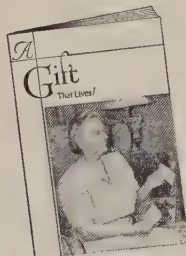
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Iolani School, Honolulu; 1862; Rev. Charles A. Parmiter, Jr., rector; Rev. Evans Scroggie, chaplain; boys only, day and boarding; day, kindergarten-12th grade; boarding, 7th-12th grade; faculty, 48; students, 812; tuition, \$225-\$275; room and board, \$500; scholarship aid; Church school by charter; college preparatory; accredited, Northwest Association of Secondary and Higher Schools.

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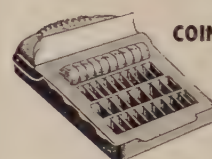
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THE LIVING CHURCH.

DEATHS

*"Rest eternal grant unto them, O Lord,
 and let light perpetual shine upon them."*

Henry Buckland Olmstead, Priest

On March 14th, about two weeks after the death of his wife, the Rev. Henry Buckland Olmstead died at his home in Rockville, Conn. He was 76 years old.

His wife was Alexian Marrian Olmstead. They had been married for 48 years.

Mr. Olmstead was a former vicar of Old Swedes Church, Wilmington, Del. He had also been curate of the Church of the Holy Apostles, New York City, rector of Christ Church, Dover, Del.; curate of St. Andrew's Church, Yonkers, N. Y.; curate of St. Paul's Church, New Haven, Conn.; and rector of Christ Church, Guilford, Conn.

Charles Bratten Dubell

The Rev. Charles Bratten Dubell, 81, of Philadelphia, Pa., died in his sleep on March 31st at his home. He had been rector of St. Simeon's Church, Philadelphia, since 1923.

Ordained in 1899, he first served as rector of the Church of the Good Shepherd, Pitman, N. J., and missionary in charge of St. Stephen's Church, Mullica Hill, N. J. During the same period, he was assistant secretary of the diocese of New Jersey. He was then successively assistant rector of St. James' Church, Philadelphia, rector of St. Thomas' Church, Glassboro, N. J., and rector of the Church of Our Merciful Saviour, Penns Grove, N. J. He was an army chaplain during World War I, and then was rector of St. John's Church, Camden, N. J., until he went to St. Simeon's in 1923.

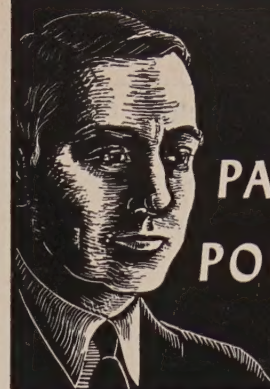
In 1950, the Central North Philadelphia Business Association awarded him its 14th annual community service award for "untiring service to the public, irrespective of race, color, or creed." Mr. Dubell is survived by a son and a daughter.

Arthur Schoenfeld

Hans Frederick Arthur Schoenfeld, 63, retired diplomat, died unexpectedly of a heart ailment on March 2d at his home in Washington, D. C. He was a devout communicant of the Episcopal Church.

Mr. Schoenfeld retired in 1947 after service as United States minister to Communist-dominated Hungary. He had also been U. S. minister to Bulgaria, Costa Rica, the Dominican Republic, and to Finland at the time that it was invaded by Russia.

Since retirement Mr. Schoenfeld had been doing special work for the Mutual Security Agency.



A PARSON PONDERES

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BOOKS OF REMEMBRANCE, memorials, testimonials, etc. on sheepskin. Mediaeval raised gold leaf. Mrs. Wilhelmina R. Gillooly, Great Notch, N. J.

LIBRARIES

MARGARET PEABODY Lending Library, of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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CHURCH LINENS: For thirty years suppliers of fine Irish Linen, Transfers, Patterns and other items. Immediate deliveries. Samples free. Mary Fawcett Co., Box 325 L, Marblehead, Mass.

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CHANGES

Appointments Accepted

Mr. Harold D. Avery, who will be ordained deacon in June, has been assigned as curate of Trinity Church, Watertown, N. Y., effective July 1st.

The Rev. Greville Clare Backhurst, formerly assistant minister of Calvary Church, New York, is now rector. Address: 61 Gramercy Park North, New York 10, N. Y. The Rev. Mr. Backhurst will move into the rector's apartment in Calvary Parish house; but the street and number are the same as the apartment he has had—also the parish house.

The Rev. H. William Barks, Jr., formerly curate of Christ Church, Waukegan, Ill., is now vicar of All Souls' Chapel, Waukegan. Box 259.

The Very Rev. Arthur C. Barnhart, formerly dean of Gethsemane Cathedral, Fargo, N. Dak., is now dean of Trinity Cathedral, Omaha, Nebr. Address: 113 N. Eighteenth St.

The Rev. Joseph L. Brown, formerly rector of St. Mark's Church, Richmond, Va., is now rector of St. Luke's Church, San Antonio, Tex., and may be addressed at 104 Cloverleaf Ave., San Antonio 9.

The Rev. Leverett B. Davis, formerly rector of Christ Church, Exeter, N. H., is now chaplain of Holderness School, Plymouth, N. H.

The Rev. Leland J. Frye, formerly in charge of St. Paul's Church, Brownville, N. Y., and Christ Church, Sackets Harbor, will become Chenango County missionary in the diocese of Central New York on May 1st. The Rev. Mr. Frye will direct the missions at Guilford, Rockdale, McDonough, Smithville Flats, and North Pitcher, taking up residence temporarily in Oxford, N. Y., and in the fall in McDonough.

The Rev. William O. Homer, formerly rector of Christ Church, Troy, N. Y., is now rector of the churches at Canajoharie, N. Y., Sharon Springs, and Fort Plain. Address: Sharon Springs.

The Rev. T. Robert Ingram, formerly vicar of St. Thomas' Church, Weirton, W. Va., is now assistant rector of the Church of the Heavenly Rest, Abilene, Tex. Address: 602 Meander St.

The Rev. Arthur C. Kelsey, formerly fellow and director of field work at General Theological Seminary, is now rector of Memorial Church, Baltimore. Address: 1409 Bolton St., Baltimore 17, Md.

The Rev. Arthur W. Matthews, formerly curate of St. Paul's Church, Chester, Pa., is now rector of the Church of the Redeemer, Andalusia, Pa.

The Rev. John N. Peabody, formerly vicar of St. Andrew's Church, State College, Pa., is now rector of the Pro-Cathedral of the Incarnation, Baltimore, Md. Address: 3415 University Parkway, Baltimore 18, Md.

The Rev. E. Peckford, who has been serving the Church of England in Canada, is now vicar of St. Paul's Church, Bad Axe, Mich., and St. John's-by-the-Lake, Port Austin. Address: 223 Willis Ave., Bad Axe.

The Rev. Walter L. Shafer, formerly rector of Emmanuel Church, Ansonia, Conn., will become rector of the Church of the Ascension, Jersey City, N. J., on May 1st. Address: 555 Palisade Ave., Jersey City 7.

The Rev. A. W. Wilcox, formerly rector of the church of Minnedosa, Manitoba, is now rector of St. Andrew's Church, Sturgeon Creek, Manitoba. He was inducted by the Archbishop of Rupert's Land.

Armed Forces

Chaplain (Major) Walter M. McCracken, formerly addressed at Fort Brooks, Puerto Rico, may now be addressed at HQ. 6th Armored Division Trains, Fort Leonard Wood, Mo.

Resignations

The Rev. Dr. Hubert J. Buckingham, who has been serving as rector of Holy Trinity Church, Tiverton, R. I., is taking a rest from parish work because of illness. He will continue to work on Sundays and do some supply work. Address: c/o McVicar House, 66 Benefit St., Providence 3, R. I.

Changes of Address

The Rev. William Brewster, headmaster of St. Stephen's School of the diocese of Texas, should

be addressed at St. Stephen's School, Box 818, Austin, Tex.

The Rev. J. J. Hancock, who is serving St. Alban's Church, Tillamook, Ore., may be addressed for all purposes at 1511 Fourth St.

The Rev. Francis E. Williams, priest of the diocese of Milwaukee, addressed in Milwaukee at 5823 N. Shoreland Ave., is now a student at Hebron Union College, Clifton Ave., Cincinnati.

The Rev. Hubert G. Wrinch, retired priest of the diocese of Minnesota, may be addressed at

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WANTED—A Supply Priest for a Baltimore, Maryland parish (Anglo-Catholic), June 24—August 19, 1952. Reply Box K-724, The Living Church, Milwaukee 2, Wis.

CURATE-ORGANIST wanted for St. Luke's Cathedral, Portland. Important and interesting work with young people, Deacon or Priest. Fine Skinner organ. Write Dean, State Street, Portland, Maine.

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PRIEST, married, college and seminary graduate desires parish eager for progress. Salary \$3600. plus house. Reply Box H-725, The Living Church, Milwaukee 2, Wis.

HOUSEMOTHER in boys' or girls' school, or Companion-Secretary. References the four Bishops of North Carolina. Reply Box C-722, The Living Church, Milwaukee 2, Wis.

PRIEST available July-August, East. Reply Box H-721, The Living Church, Milwaukee 2, Wis.

EXPERIENCED VOICE TEACHER and soloist desires position next fall in church college, school or community. University music school graduate, pupil of leading American teachers. Private studio for over twenty years. Would assist in other work or as social director or chaperone. Reply Box J-727, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT— Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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Ordinations

Priests

Albany: The Rev. C. Ward Courtney was ordained priest on March 29th by Bishop Barry of Albany at St. Paul's Church, Waddington, N. Y. Presenter and preacher, the Rev. C. B. Persell. He will be in charge of St. Paul's Church, Waddington, and of the churches at Morristown and Port Covington. Address: Waddington.

Arkansas: The Rev. Robert Hutton Owen was ordained priest on March 25th by Bishop Mitchell of Arkansas at St. Mark's Church, Crossett, Ark., where the new priest will be in charge. Presenter, the Rev. J. R. McLean; preacher, the bishop.

Kansas: The Rev. John Emory Skinner was ordained priest on March 29th by Bishop Roberts, Retired Bishop of Shanghai, at All Saints' Church, Wynnewood, Pa., where the ordinand has been acting as curate. Presenter, the Rev. Gibson Bell; preacher, the Rev. W. F. Staton. To continue his theological studies. Address: 529 Manor Rd., Wynnewood.

Michigan: The Rev. Hayward B. Crewe was ordained priest on February 2d by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Timothy's Church, Jackson, Mich., where the new priest is vicar. Presenter, the Rev. B. H. Crewe, father of the ordinand; preacher, the Rev. W. R. Wood. Address: 1803 E. Ganson St.

The Rev. John W. Slater was ordained priest on March 8th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. John's Church, Sagi-

naw, Mich., where the new priest is curate. Presenter, the Rev. Rexford Holmes.

Deacons

Central New York: The Rev. Lisle B. Caldwell, a former Methodist minister at Alexandria Bay, N. Y., now in charge of Episcopal churches at Manlius and Chittenango, was ordained deacon in March by Bishop Peabody of Central New York. Presenter, the Rev. W. H. Cole; preacher, the Rev. H. W. Foreman.

Marriages

Miss Margaret J. Pearson and Mr. Franklin Aldrich, both of Corvallis, Ore., were married on March 22d at the Church of the Good Samaritan, Corvallis. Mrs. Aldrich, a graduate of Windham House, will continue her work among students at Oregon State College, Corvallis.



CHURCH SERVICES GUIDE

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, re
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue &
Fri 7. MP 8:30 & Ev 5:30 Daily. Fri Sta & B 8.
C Sat 5:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser): 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLORADO

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days
7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

NEW YORK CITY

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

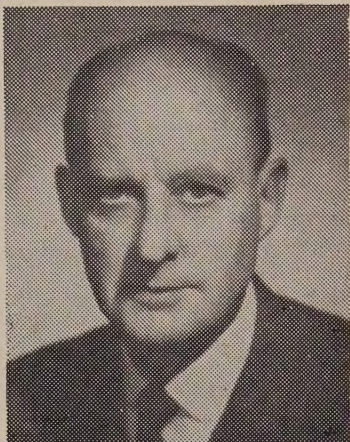
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Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8



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